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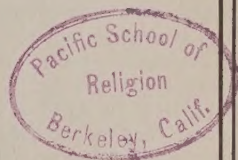
The American Friend

Old Series
Vol. XXXV. No. 6

FEBRUARY 9, 1928

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Vol. XVI. No. 6

Race Relations Number



Educators Confer on Problems
Southern Friends and the Negro
With Negro Youth in the Classroom
Friends and the Race Problem
Seeking Inter-racial Education
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ON THE HORIZON OF THE CHRISTIAN CHURCH

HOME MISSION AID STUDIED BY INSTITUTE

A study just completed by the Institute of Social and Religious Research shows that the largest number of Protestant churches receiving home mission aid in this country are not foreign, Negro or Indian churches, but native-white churches in rural areas. It shows also that in proportion to the population these rural areas already have a larger number of churches than any other areas. The findings of this study, contained in a pamphlet, entitled "Home Mission Aid," written by C. Luther Fry and published by the Institute of Social and Religious Research (370 Seventh Avenue, New York) at 35 cents a copy, disprove the commonly heard allegation that Protestant boards go out of their way to aid "competitive" churches. On the contrary, churches in rural communities that have only one church each are as likely to be aided as churches in communities that have four or more. But while it is evident that so-called "competitive" churches are not being disproportionately aided as compared with those that are non-competitive, the fact is revealed that a "competitive" church is as likely to be aided as is one that is "non-competitive." It was found that the amounts of home mission money distributed in the United States annually are large. Five denominations alone give an aggregate of more than five million dollars each year. This is the interest on one hundred million dollars.

CENSUS DECADE REPORT OF SALVATION ARMY

The Department of Commerce announces that, according to the returns received, there were in the United States 1,052 posts of the Salvation Army in 1926, with 74,768 persons engaged in religious activities, as compared with 742 posts and 35,954 persons so reported in 1916. The total expenditures for 1926, as reported by 1,044 posts, amounted to \$6,043,766, including \$4,147,429 for current expenses and improvements, \$1,843,781 for benevolences, missions, etc., and \$52,556 not classified. The total expenditures

reported by 744 posts in 1916 were \$1,722,120. The value of property (buildings, furniture and equipment,) as reported by 652 posts for 1926, was \$17,738,506, which may be compared with \$2,230,158 reported by 164 posts in 1916. Of the 1,052 posts reporting in 1926, 1030 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 22 were in rural areas. Of the total personnel, 73,744 were in the urban posts and 1,024 in the rural posts; and of the total expenditures 1,022 urban posts reported \$5,956,972 and 22 rural posts, \$86,794. The value of property reported by 640 urban posts was \$17,619,071 and that reported by 12 rural posts was \$119,435. Sunday schools were reported by 1,015 posts of this organization in 1926, with 10,210 officers and teachers and 91,586 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 4,680 and the number of scholars 41,295.

URBAN INDUSTRY AND AGRICULTURE

It has been quite conventional to state that urban industrial leaders should be concerned about agriculture because the agricultural population was a heavy consumer of manufactured goods and consequently urban industry could not really prosper without a prosperous agriculture. These statements have been made in spite of the fact that the relation between urban industry and agriculture had not been analyzed. During the last year two studies were issued which do not support the belief outlined above. L. H. Bean, an economist of the Bureau of Agricultural Economics of the United States Department of Agriculture, points out that unprecedented development of urban industry during 1923-27 took place with low purchasing power among agricultural producers. He contends that similar periods of urban industrial activity accompanied by agricultural depression followed the years 1878-79, 1884-5, 1896-7, 1914-15. "These were periods of relatively low crop prices followed by industrial recovery." A much more extensive study upon this topic is that of Russell C. Engberg under the auspices of the Institute of Economics. His main conclusion is that the financial success of American farmers is affected to a relatively small degree by the fluctuations of industrial activity. He analyzes in great detail the extent to which business fluctuations are a factor affecting the prices of things which the farmer sells. The analysis shows very clearly that other factors influencing prices of farm products are of much greater importance. A period of industrial prosperity tends slightly to increase the demand for farm products. An industrial depression tends, of course, to have the opposite effect. But the degree of influence varies with different products as, for example, the demand for choice cuts of meat is elastic, while that for potatoes is inelastic. But the rural-urban conflict still needs, to be thoroughly analyzed and it is not yet clear how cooperation between the two groups can be achieved.

CEYLON CHRISTIANS IN SUNDAY SCHOOL

More than half of the Protestant Christians in Ceylon are in the Sunday-school. There are approximately 76,000 in the Protestant Churches in Ceylon and the Sunday-school enrollment is 40,166 in the 808 schools which have 2,851 officers and teachers. These figures are given by Mr. J. Vincent Mendis, Secretary of the Ceylon Sunday School Union. Varied experiences were had by Mr. Mendis recently in a tour of the northwest area. After proceeding as far as he could in the helpful Ford, he had to complete the journey through rice fields on foot. A shower forced him to seek temporary shelter but soon he was at the place of the meeting and found an audience of 900 of whom 600 were non-Christian men, women and children. Mr. Mendis was importuned to return and spend a week in that area in the interest of evangelistic as well as general Sunday-school work. In decided contrast with such elemental work, Mr. Mendis' next appointment was at the Training Colony, Peradeniya, where the Christian teachers have a preparatory school. These teachers take up the work in their nearby villages.

What the Books Show

In nine months Friends have given \$56,053.98 for foreign missions.

This leaves \$48,795.04 to be raised by March 31, 1928.

If every pastor, superintendent, Five Years Meeting delegate, missionary leader and member will put his shoulder to the wheel and push hard, the whole United Budget will be raised.

The only way to keep the Foreign Board out of debt is to raise the Budget.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Who are the Heathen?

ARRESTING significance is often to be found in considering the origin of some word or term of common use. Take the word "heathen" for example. We are told that originally it is supposed to have designated one who lived in the country or on the *heaths* and in the woods. When the new religion of Christianity arose as a power to be reckoned with, it naturally made its influence felt first in the cities and in the main currents of life. It reached the isolated rural areas last, if at all. Finally, when the Roman Empire became officially Christian, residents of the populous centers quite generally accepted Christianity, in form at least, and took the name. In contradistinction, those who lived out on the heaths and who had not been reached by the Christian religion were called heathen. This would seem to be the origin of the term, in early Britain at least.

Certainly this is the history of its synonym, "pagan." This word comes from the old Latin word meaning country. A pagan was a countryman, and because those out in the remoter country districts had not been touched by the new religion, they were called pagans as opposed to those in the cities who had become Christian. In a word, then, the terms heathen and pagan first implied geographical isolation and provincialism. They suggested separation from, and lack of contact with Christianity, rather than active opposition to it.

This original idea has very largely persisted in our use of the terms throughout the centuries. Not as a distinction between country and city dwellers to be sure, but, as easy and indiscriminating words with which to characterize those peoples far removed from our boasted Christian civilization. Regardless of whatever culture and religious ideals they may have developed, we have lumped them all together as heathen in our thinking. This epithet may thus apply to a Gandhi as well as to an African head hunter, which certainly demonstrates how superficial and unjust is our attitude thus revealed.

Developments that are quite revolutionary are changing this situation and attitude. Modern achievements in communication and quick contacts have crowded the world together and have made it a neighborhood. Relatively speaking, geographical isolation has disappeared. There is a growing feeling of resentment against our complacent use of the word heathen in reference to peoples of other lands and cultures. We cite the general protest, for example, against the use of that old missionary hymn, "From Greenland's Mountains," in which the poor heathen of "Ceylon's Isle" get decidedly the worst of it.

Are we trying to say that the heathen and the pagan have disappeared? By no means. Like the poor, they are ever with us—and we emphasize the word *with*. What

we do say is that Christianity has long ceased to be a matter of geographical boundaries, if it ever was that. We still face the heathen provincialism but it is provincialism that is moral and spiritual and may be just as flagrant among Friends in Philadelphia or Richmond as on India's coral strand, and certainly with much less excuse.

Regardless of the label we may bear or the profession we may make, whether we are pagan or not depends upon our understanding and acceptance of the principles of the Christian religion and our reflection of the spirit of Christ in our daily relationships. Moreover, the changing order of things brought by revolutionary developments in modern life, continually brings us face to face with new problems of Christian adjustment and new and difficult applications of Christian principles. Certain attitudes and practices that might easily have been accepted as consistent with Christian practice a generation ago may be pagan today. Yesterday's complacent Christianity may be today's paganism.

We would keep here to the old, root idea of heathen which implied isolation and separation. Though our Christian frontiers have ceased largely to be geographical, we still have frontiers. There are spiritual areas of separation much more serious than were the old physical areas. Of these, two or three may be mentioned as fundamentally significant. They are rather accurate measuring rods of our Christianity.

First of all, modern heathenism is marked by the separation, or the attempted separation, of the spiritual areas of our life from the secular areas. In one area some keep their religion and in another, quite apart, are their material and physical interests. At one time this separation was very common even in the personal life, so that one might be rated as a well accepted Christian and yet live immorally. Barring exceptions, always too frequent of course, such flagrantly inconsistent living is now uncommon. When we enter the wider sphere of social, political and economic relationships, however, we are by no means so clear. It seems very difficult to bring these areas within the Christian influence and it is this very situation from which issue the greatest of our present day ills. We are living too largely out on the heaths of aggressive self-interest, whereas the call comes to us to share our best with others "where cross the crowded ways of life."

Another and closely akin heathen manifestation is that attitude of superiority which separates one from fellowship with any group of fellow beings. Whether in our own home communities or on the other side of the earth, no frontiers loom so ominously today as those of race.

Before us as we write is a call to penitence and prayer sent out to the religious press by the Commission on Race Relations of the Federal Council of Churches. It calls our attention to the sobering fact that more than four thousand people have been victims of lynching in our country. This is essentially an excrescence of race consciousness. We are called upon by the Commission not only to check this horror but to build up deeper respect for the processes of Justice and new attitudes of sympathetic understanding among all people.

A violent spirit that would countenance lynching is utterly foreign to those of the Christian fellowship. Yet

we may all ask ourselves sincerely how thoroughly we manifest the spirit of Jesus in our attitude toward other races. Are we well enough informed to be intelligently appreciative of them? Do we have the concern to know more and understand better? Are we able to be sympathetic without being condescending? May these and similar leading questions help us to pray that all arrogant self-assertion, false pride of race, prejudice and suspicion, and attitudes that make for strife, be purged away. And may we go forth to help answer our prayers in deeds of helpfulness and reconciliation.

Friends and the Race Problem

BY AGNES L. TIERNEY

THE problem of race relations in the United States has reached a stage of such intricacy and complexity that at times the members of both races almost despair of a just and righteous solution. The old crude cruelties by which white domination was secured and "the nigger kept in his place" are lessening. Education is permitted in most sections of our country although no adequate provision is yet made for it in most parts of the South.

But the spiritual problem of Christian relations between the races is one which even devoutly Christian people refuse to face. The Society of Friends as a whole is no exception. It has a right to look back with approval on its past. It freed its slaves one hundred years before the Emancipation Proclamation. This meant a tremendous sacrifice to Southern Friends, the majority of whom were forced to migrate because they could not compete economically with the slave-holder. The Society in the North began its work for the education of the Negro as soon as it rid itself of slavery. After the Civil War it founded schools of its own and helped other schools in the South. Martha Schofield went to South Carolina and there faced mobs with unflinching courage to win the right to conduct her school unmolested. Emily Howland, whose 100th birthday was celebrated in November, was the most widely known and loved of those early helpers of the Negro. She helped to found at least twenty of the pioneer Negro schools in the South and devoted her time and means to their advancement.

At the present time, while Friends contribute no inconsiderable sums to Negro education, the distinctive schools have been discontinued or have passed into the hands of the public school system. Two are still managed and are largely supported by the two Philadelphia Yearly Meetings—Schofield in Aiken, South Carolina; and Christiansburg in Virginia.

Many Friends are now awakening to the advent of a new phase in race relationships. It was a comparatively simple problem to educate a simple-minded, ignorant and grateful people. Now that a highly educated group has arisen, the whole aspect of the problem has changed. "I am concerned that the Negro shall have a good education," a Friend who was liberal in time and money to that end used to say, "but further than that I have no interest whatever in him." He would not say that today. The New Negro is the product of the education gladly proffered him by the Society of Friends and all the other noble men and women who interested themselves to that end, and now he asks, "What are you going to do with your handiwork?"

The answer would be infinitely simpler if the integrity of the two races had been preserved. The psychological problem created by the intermingling of blood is appalling. The so-called Negro who can pass as white outside his birthplace and who according to the law of Mendel may be biologically white, as well as of white complexion, often knows who his white progenitors are. His feelings when his half-brother of imputed social superiority,

but it may be of inferior character and attainments, "keeps him in his place," can hardly be imagined by us of the favored race. He may know too, that this same brother who belongs to the old aristocracy has a "touch of the tarbrush" in his lineage. For before the days of anti-slavery agitation, a comely mulatto or octoroon, was sometimes adopted by the family of the master whose offspring she was, and returning from a fashionable school, became the wife of a neighboring planter. Also, Northern visitors to the plantations and those from other lands sometimes left mixed progeny behind them. This is the knowledge that gives the supreme touch of bitterness to the Negro's contemplation of his estate.

Other sources of daily humiliation are the "Jim Crow" laws, and the refusal of Whites to accord even to the most outstanding members of the race ordinary titles of address. Our valued titles of "professor" and "doctor" are used constantly as an evasion so that even when rightly earned, the Negro discounts their use by Whites. We seem to reverse George Fox's testimony in our dealings with educated Negroes for to them recognition of their manhood and womanhood is manifested by the use of the conventional titles of "Mr.," "Mrs." and "Miss." If a Friend is absolutely consistent and never uses titles to anyone, he will be understood in most cases, but if he uses them at all, he must give them to his colored brethren.

Recognition of the Negro's rightful place in professions and economic fields is still delayed. In the realms of art, music and literature, the victory is practically won. But the handicap of color in the professions and in industry is very great. Lawyers and doctors of unquestioned professional standing are unable even in Philadelphia to rent suitable offices. Few, even of Quaker firms, have the courage to face the walk-out of white employees which the introduction of a Negro into shop or office might entail. "God's country!" ejaculated a Negro waiter in a South Georgian hotel a few weeks ago when in answer to his question, I told him I was from Philadelphia. Everything is relative in this world!

There are agencies at work everywhere and especially in the South, to bring about better understanding and cooperative efforts between the races. The Interracial Commission with headquarters at Atlanta, is making remarkable progress. W. W. Alexander, its originator and executive, is a southern white man who has dedicated his life to this work. Lawrence Oxley, a colored graduate of Haryard, who heads social work for the Negro in the state of North Carolina, said recently that in respect to the Negro, the United States is divided into North, South and North Carolina. He believes that nowhere else has such progress been made in giving opportunities and just treatment to the Negro. May North Carolina Friends take some credit for this situation? I believe they may "for we are devoting our efforts to Christianizing segregation" said a saintly Friend of North Carolina the other day. Many of the leaders of the Negro race believe that at present that

is the only way to begin in the South. But in the North, the educated Negro believes segregation to be fundamentally unchristian and doomed to pass away with other injustices of our social order.

The "Fireside Club" of Philadelphia is a group of Friends and Negroes (one man attended the last meeting who was both!) which meets at the homes of its members for literary and musical entertainment. The Negroes outstrip the Friends in the distinguished character of their contributions to the programs. Jessie and Arthur Faussett, Countee Cullen, Dr. Dett, Leslie Pinckney Hill, etc., generously give their talents where a white man or woman of equal attainments would usually expect a large fee.

"Delighted amusement" is perhaps the phrase that best described my sensations when I read the following advice which a recent issue of THE AMERICAN FRIEND quoted from an Alabama newspaper: "Philadelphia will take the right course when it undertakes to educate the Negro and lead him into useful employment. No human being is more susceptible to humane treatment than the Negro, who will respond to kindly influences just as readily as he will to evil influences. The northern cities are just waking up to find they have a 'Negro problem' on their hands. If the Negro is encouraged to practice thrift and to become a home owner, the bad members of the race can be reduced to a minimum. Long years of experience have shown that the Negro can be developed into a loyal, law-abiding element in any community; and much of his criminality is often found traceable to the conniving and persuasion of bad white men. Particularly in this true in violations of the prohibition laws."

The South has so often tried to convince the North of the absolute worthlessness of the Negro that this admission and advice from the heart of the Black Belt should be received with joy and thanksgiving and acted upon.

What should be the attitude of the Society of Friends toward the race problem? First let us acquaint ourselves thoroughly with the problem wherever we touch it. Be determined to find the Christian approach and work as way opens. A true Friend will be a friend of all humanity. He will rid himself of race prejudice, first, by the conviction that he is a channel for Divine justice, helpfulness, sympathy and goodwill; second, by observation and study of the history, characteristics, needs, weakness, strength and possibilities of the race he desires to benefit.

He will be patient beyond the nature of man, be undismayed by ingratitude, look for no immediate reward, be undiscouraged by failure.

He will recognize that the psychological effects of oppression, prejudice and contempt on any people are an undue sense of self-importance, extremes of temperamental moods, misuse of acquired power, threats of violence and vengeance.

He will meet on grounds of equality members of any race who have reached the same status as himself in education and social intercourse, and will encourage, as he would those of his own race, any who are striving to reach such a status.

He will join, in spirit at least, every group and organization that is attempting to understand, educate, and advance a backward race.

He will make no unjust discrimination between races in the fields of industry, business or the professions.

He will have faith that freedom is the most effective sifter of a people and the most perfect mirror of its limitations, and that after a period of readjustment, like elements in a race will seek out like, as American turns to American, Catholic to Catholic, Quaker to Quaker. A whole race will not batter the doors of exclusive hotels or build houses on aristocratic avenues. If each individual Friend strives for this not impossible ideal, the task of the Society will open before it.

God of all nations,

We beseech Thee, teach mankind to live together in peace,

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny,

Unfettered, self-respecting, fearless.

• Teach us to be worthy of freedom,

Free from social wrong, free from individual oppressions and contempt,

Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are Thy children,
Whatever their colour, their race, or their caste.
Germantown, Pa.

Southern Friends and the Negro

BY CLARA I. COX

BY "Southern Friends" I mean Friends in North Carolina. I do not presume to speak for Friends in Tennessee, Virginia or Maryland. Doubtless their views in regard to race relations are similar to those of Friends in North Carolina. Neither do I presume to speak for all North Carolina Friends. There is a diversity of opinion among us as to details and methods. And yet there is practical agreement that the principles of Christ must be applied to race relationships, even as they should be applied to all other relationships in life.

In 1740, North Carolina Yearly Meeting declared against slavery, and a few years later made it a disownable offense to own slaves. The influence of John Woolman was undoubtedly largely responsible for this action. Before the Civil War and during the period of the War, a number of North Carolina Friends operated "Underground Railway" stations, aiding slaves and other fugitives to escape to the North and West. The story of southern Friends in relation to slavery is most interesting and contains some thrilling features. The present generation of Friends in the South have an inheritance and a background that should make them peculiarly interested in the relation between the races and particularly concerned for the welfare of the Negro.

At the Yearly Meeting held in 1925, the Committee on Welfare of Indians and Negroes was divided and a separate committee on the Welfare of Negroes created. The name of this committee was changed in 1926 to Committee on Inter-racial Goodwill. This Committee has attempted to express in a concrete way the attitude of the Yearly Meeting as a whole toward race problems; it is assisting in the education of two fine Negro girls, and members of the Committee take an active part in inter-denominational State-wide movements having for their object the promotion of harmonious and friendly relations between the races. There can be no doubt but that the small group of Friends in North Carolina have acted as a leaven of goodwill, and that we have had a part in making North Carolina the leading State in the South in respect to opportunity for the Negro and provision for educational and other needs. For a number of years there have been no lynchings in North Carolina, mob violence being promptly checked. As to education, the Negro is rapidly advancing toward equality of opportunity with the white. There are 49 standard Negro High Schools in North Carolina, while Texas, as a poor second, has only fifteen. We are proving to the satisfaction of everybody that an educated Negro is an asset. The door of opportunity for the Negro in agriculture, business and the professions is opening wide, while injustice in the courts is fast becoming a disgraceful thing of the past. Race prejudice and antipathy are increasingly recognized as due to ignorance, shallowness of mind and lack of Christian spirit. North Carolina has not as yet attained the ideal in race relationships, but she is headed in that direction, and Friends are glad to have some part in the onward movement.

Segregation is the settled policy of the South toward the Negro—segregation leading to separate schools, separate churches, separate residential districts, etc. Segregation may be and often is unkind and un-Christian. That it is possible to make segregation kind and Christian is the position taken by North Carolina Friends. We believe that God indeed made of one blood all races, but we also believe that he has established certain bounds for the races and that inter-marriage is unwise and disastrous. The practice of having separate schools and churches and other institutions does not necessarily work a hardship upon the Negro. Rather, such

separation tends to develop Negro leadership and initiative. It is of course essential to such development that the separate Negro institutions should be the equal of white institutions as to equipment and efficiency. Such equipment and efficiency are slowly but surely being secured. Negro institutions in replica of white institutions are to be found throughout our State. Negro orphan asylums, institutions for the blind, deaf, dumb, insane and crippled, as well as schools for delinquent Negro boys and girls, modeled after similar institutions for whites, are the pride of both races.

All of this means that we shall have in the future two races living side by side, having equal opportunities for self-expression, culture and economic advancement. Political ascendancy will remain with the white race for a long time, the follies of the Reconstruction period being largely responsible for this. Meanwhile we are working not only for but *with* the Negro to the end that all unjust discriminations may be abolished and that the black man and his children may have every right to "life, liberty and the pursuit of happiness."

To me, the doctrine of the inherent superiority of the white race is absurd and fallacious. No race is superior to another, but every race is fundamentally different. The Anglo-Saxon needs to get rid of this feeling of superiority. And the Negro, particularly in the South, needs to develop pride of race, a pride of race that will enable him to be consciously and truly Negro and not of necessity an imitator of the white race. In the economy of God every race has its contribution to make to the progress of civilization and the development of a Christian social order. To that end racial integrity should be preserved, racial goodwill fostered and the infinite worth of every race fully recognized.

In a sense the South is a laboratory wherein experiments in racial adjustments are being made, while the world watches the outcome. The little group of Friends in North Carolina are sincerely attempting to apply the principles of Christ to that adjustment. With us are associated many Christians of other denominations. We realize something of the seriousness and great importance of the task and crave from Friends everywhere sympathetic understanding and forbearance if there may be perchance failure to understand.

High Point, North Carolina.

With Negro Youth in the Classroom

BY F. RAYMOND JENKINS

SOMEONE has said that there is no such thing as Negro Education. I suppose what he meant was that there is no special type or style of education which belongs exclusively to the Negro, or that he should not be given a special type or style just because he is a Negro. Regardless of the truth of this statement for the days gone by, it is becoming more and more true for the days in which we now live. We are forced to speak, not of Negro education, but of education in all of its aspects as it is made available for Negro Youth.

The World War with its aftermath has been held responsible for many things, the responsibility for many of which might be questioned. The War, however, gave many Negroes opportunities which they had not enjoyed in the past. Avenues of economic advancement opened up which had been in the past only dreams. Opportunities for social contacts of a cultural nature were made possible. Of course all of these things did not reach all of the Negroes, but large numbers of them were influenced and enough trickled through to the masses to cause a stir and a renaissance. The race is shaking itself and awakening to the possibilities of a new way of living almost undreamed of in the past.

Negro Youth in the school is feeling this awakening. He is a part of it. No longer is he willing to accept what is handed out in the classroom and on the campus without serious questioning. Tradition is weakening and in many places has been broken. Negro Youth asks, WHY, and when that question is

raised, often things have to change. He is asking for an education which will equip him to take advantage of these economic and social opportunities. Schools and colleges are crowded with boys and girls, young men and women, seeking an education.

It is a hopeful sign that in many places, public school authorities are seeing the need and are making an honest attempt to give better schooling to larger numbers. The South, burdened with its dual system of education, has been faced with a serious task. These States, due to their economic condition, have found it difficult to provide even the white children with proper education. In many places there has been slowness in making possible educational advantages for Negro children until the whites have what they need. This has made great differences in the amount spent for the education of the whites and the Negroes. Under such a system the Negroes have suffered. In many cases, it has tended to cause hard feelings between the races. Often local school boards have given little or nothing towards the building and equipping of school houses. School terms have been short and teachers' pay very poor.

Slowly but surely, in many places these conditions are changing. Through the generous aid of Julius Rosenwald, better and more serviceable types of school buildings are being erected which are becoming centers of social development for the local community. School Boards are asking for better trained teachers and are lengthening the school term. North Carolina for several years now has been taking forward steps in her educational program for Negroes. At the present time, Florida and Arkansas are reconstructing and enlarging their school systems. A special board appointed by the Governor of Arkansas is just completing a tour of some of the leading Negro Educational institutions of the country. The State has made an appropriation of \$500,000 to be used in building an entire new plant for their State Negro School. Such things are indeed encouraging. There are, scattered around over the South, more than 300 County Training Schools. Most of these schools are doing some high school work. Although there is much to be thankful for, yet much remains to be done.

The table given below is taken from the Negro Year Book 1925-26, and shows to some extent some phases of the educational progress for a period of sixty years.

	1866	1926
Percent literate	10	90
Colleges, Normal Schools	15	500
Students in Public Schools	100,000	2,150,000
Teachers in all Schools	600	48,000
Property for Higher Education	\$60,000	\$40,000,000
Annual Expenditures for Education.....	\$700,000	\$37,000,000
Raised by Negroes	\$80,000	\$3,000,000

With the public schools advancing so rapidly, it has become necessary for private schools to review their place in the educational system and in many cases to change the character of their work. The part the private school has played in the past cannot be over estimated. However, with rising costs of maintenance and more exacting standards, quite a number of them have had to close their doors. Many church schools will continue because of the support they receive through their denomination and because they contribute to the life of that denomination.

Schools having a mixed faculty of white and Negro teachers are in a very unique position. Negro Youth is quite critical of the contribution white teachers are making, is quick in discerning any discrimination and is asking that white teachers be well prepared and earnest in the work they are attempting to do. In such schools the interests of the Negro young man and woman must be put first. Although these schools with mixed faculties have problems which schools with Negro faculties do not have, yet they also have great opportunities. It is in such schools as these that a deeper understanding of each race may be gained. They offer a place in which Christian brotherhood can be lived out in a very real way. Through the lives of the men and women, Negro and white, the best culture of each race may be interpreted to the other.

Hampton, Virginia.

Fields of Negro Service

BY GORDON H. SIMPSON

Executive Secretary, The Whittier Centre, Philadelphia

THE past quarter century has witnessed tremendous strides in progressively planned activities tending toward the creation and extension of better relations between the white and colored races in America and other parts of the world. These activities have awakened the better thinking people of both races in America to the shameful conditions affecting colored citizens which have been allowed to exist in many parts of the country.

These inter-racial efforts have been directed along many and varied lines. Centering in lynching of Negroes at the outset, they have branched out to include in their scope more and better industrial and occupational opportunities, improved educational facilities, child welfare programs, efforts at housing improvement, attempts to influence the editorial and news policies of papers with respect to articles concerning the colored group, propaganda against peonage and practical slavery, and legislative measures for the removal of discriminations and other prescriptions.

Each of these efforts has contributed its quota along its specific line. Among the organizations represented in such movements may be mentioned the National Association for the Advancement of Colored People, the National Urban League, the National Equal Rights League, the Inter-racial Commission of the Young Men's Christian Association, the Commission on Race Relations of the Federal Council of Churches of Christ in America, the several inter-racial efforts of the American Friends Service Committee, the Fellowship of Reconciliation, The Inquiry, and many local groups working on a smaller scale.

From the point of view of the colored man, the fundamental consideration is an economic one—a chance for the members of his group to earn a livelihood commensurate with their ability, capacity and training, coupled with the desire for recognition and promotion in their chosen fields, when such is merited. All too frequently, we meet the situation where, after the expenditure of hundreds and thousands of dollars for the education of Negro youths, they face, upon graduation from high school or college, the necessity to earn a livelihood; but since occupations are not opened to them along the lines for which they are prepared, they are in many cases forced to enter "blind-alley" jobs for boys and principally domestic or other personal service types of work for girls. Such a condition is bound to affect the morale of the younger generation, when, as is frequently the case in many of the large northern cities, they see their white schoolmates or neighbors enter jobs where every chance exists for advancement, both in wages and position, while for the most part they realize that there are many handicaps due to discrimination and limitations in the field of employment open to them.

Herein, then, lies a field for more extensive inter-racial effort toward influencing employers to open and extend other occupations for Negroes according to their ability and to provide promotion where merited.

Another problem to which special efforts should be directed more extensively is the question of working mothers. In practically every city, because of the low economic status of hundreds of fathers, the mothers in families are forced to supplement the family income by working by the day or week. This means that in many cases mothers leave home in the early hours of the morning, frequently before their children are up, and are absent from the home until late afternoon, and in scores of cases, until late evening. Meantime, the children are left with partially prepared meals, or as is often the case, they are given money with which to buy their meals at the delicatessen or corner grocery store. Like as not, these funds are spent for pies or cakes, pickles or candy, for naturally, a child of tender years knows little or nothing of the relative value of protein, carbohydrates and fats, and the importance of vitamins has not yet

entered the realm of his experience. As a result, many anemic and under-nourished children enter the classroom and naturally cannot compete with other children in their classes who have proper home care. In addition to nutrition is the important consideration of the possible moral consequences of inadequate parental supervision before and after school hours.

An actual instance of these conditions may be cited from the recent experience of the Whittier Centre in North Philadelphia. In a district eight blocks square, bounded by Thompson, Diamond, 18th and 26th Streets, a study conducted by Albert Whitaker, Supervisor of School Attendance in District No. 5, disclosed the fact that in a total of 3760 families there were 888 working mothers, of whom 801 were colored and 87 white.

The employment of these colored mothers was as follows: Professional 9, Industrial 38, Commercial 16, Unskilled labor 42, Domestic 691, Employed at night 5.

These 801 colored mothers had a total of 1724 children, who were cared for in the following manner, while the mothers were away:

In the home by older persons 846, in day nurseries 2, in other houses 76, no supervision 800.

Such conditions are breeding for every imaginable type of maladjusted health and neglect, as 657 of the children having no supervision were of school age, from 6 to 16 years, and 65 under school age, while 78 were over school age and, for the most part, physically or mentally handicapped.

Conditions like the above are typical of many of the urban centres which have had marked increases in their colored population during the past decade, and definitely point to the need for more adequate day nursery facilities, supervised recreation centres and health services. The Whittier Centre is working for such services in its new territory in North Philadelphia.

Overcrowded housing conditions with their resultant effect upon the health and morals of colored families present another problem on which a great deal more inter-racial work is possible. Typical of such instances is the situation brought out by a survey on Negro housing in Philadelphia, which showed a tremendous overcrowding in certain Negro neighborhoods. Whereas the density of the white population in the city of Philadelphia in 1925 was 28.2 per acre, in the same year it was 111.12 per acre for colored, and in some of the downtown wards even as high as 141 and 170 per acre. Of course, these wards represent the worst and the oldest type of houses characteristic of Philadelphia, a city where all types of housing tend to land overcrowding with lack of open spaces.

The relation of such housing conditions to the resultant health conditions may be gleaned from the following: According to the Philadelphia Health Council, the tuberculosis death rate among Negroes in Philadelphia in 1926 was estimated at 330 per 100,000 population; whereas among whites it was 75 per 100,000. However, since 1907 the colored death rate from tuberculosis declined with some variation from 550 in that year to 302 in 1921. During the last five years, however, it has decreased each year, with one exception, to its present rate of 330 per 100,000, which is nearly four and one half times as high as the white rate.

Greater emphasis upon activities reaching those who make or break employment policies as they affect the employment of colored labor; greater consideration of the problems of the working colored mother; movements for the practical solution of housing problems by remodelling old houses and building new ones; and increased constructive and healthful leisure-time activities are important fields needing even further emphasis in inter-racial activities.

It has been said that true religion will make a man a more thorough gentleman than all the courts of Europe. And it is true; you may see simple laboring men as thorough gentlemen as any duke, simply because they have learned to fear God; and fearing Him to restrain themselves, which is the very root and essence of all good breeding.—CHARLES KINGSLEY.

HIGH LIGHTS FROM THE A. F. S. C. MEETING

Editor's Report Found Elsewhere
Supplemented by Items From
A. F. S. C. Office

"Children are in desperate need of shoes and underclothing," reported Sophia Dulles to the American Friends Service Committee at the monthly meeting on January 26th, "and although there are no cases of starvation as yet, without doubt undernourishment will be very evident within a month." She and Edith Coale had just returned from a week's investigation in the Bituminous coal fields around Pittsburgh. Their report encouraged the Committee to definitely plan to send workers into the coal fields to superintend the distribution of relief. Edith Coale and Sophia Dulles left on Thursday, February 2nd, for Barnesboro, Penn., which will be their headquarters, and in which vicinity there is the greatest suffering. About a dozen bales of clothing have been sent to them. They have organized a local committee to help with the distribution and, as has been the policy in the past, are distributing the clothing where it is most needed—regardless of the position the family takes in connection with the strike. Just as soon as funds are available they expect to give one hot meal a day to the children most needing it.

This is emergency relief. We need money to meet the overhead expenses and to provide the one warm meal per day. Will Friends send us money and clothing for this work? And we would suggest again that Friends read the reports of the operators and the miners and acquaint themselves with the problems both sides are facing. The Executive Board has appointed a small committee to talk with some of the operators to see what can be done towards bringing about the right kind of a solution of this problem.

Send money to 20 So. 12th Street, Philadelphia, and clothing to Elizabeth G. Marot, 15th and Cherry Streets, Philadelphia, marked for Miners' Relief.

Nevin Sayre, in an intensely interesting report told briefly of his trip to Central America, together with Carolena M. Wood, Elbert Russell and Robert Jones. In Nicaragua they made a number of attempts to secure an interview with General Sandino, hoping that they might encourage a cessation of hostilities. They talked with his father and his wife, and convinced them of the sincerity of their purpose. The father offered to help them get through to Sandino while the wife agreed to write to her husband, urging him to consent to see our friends. But Colonel Gulick, in charge of the U. S. Marines, refused to allow the Americans to attempt to meet Sandino. Both he and Dr. Munro the American Consul, agreed that such a trip would

cause more trouble and perhaps force a war.

In spite of the disappointment the group were well pleased with the contacts they made with General Sandino's relatives, and leaders among the Nicaraguans.

We shall present other articles telling of their experiences and their findings in later issues of this column. In the meantime Friends wishing to make engagements for Carolena Wood, Elbert Russell or Nevin Sayre to address community meetings on the very timely subject of Nicaragua should communicate with the Service Committee office at 20 S. 12th Street, Philadelphia.

Alfred Lowry, representative of the Service Committee in Paris, has arrived in this country. He filled a number of speaking engagements in New England, and will be busy during February in and around Philadelphia speaking in Friends' schools and attending Quarterly Meetings when he describe the work of the Friends in France. We hope he will be able to visit Friends in Ohio and Indiana sometime in March.

Emma Cadbury, who varies her work in the Vienna Center with occasional trips to Bulgaria to superintend the distribution of funds raised in England for refugee children, writes that on her November trip she arranged for dinners for 410 children in 10 villages until the early spring. Eight of these villages are in the Nevrokop and Petrich districts where land had not yet been given to the refugees and where conditions are very unsettled owing to the proximity of the Greek and Serbian borders and the activity of the Macedonian revolutionaries. In one district most of the refugees have received land as a result of the work of the League of Nations refugee loan commission.

The Quaker religion which George Fox founded is something which it is impossible to overpraise. In a day of shams it was a religion of veracity rooted in spiritual inwardness and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects today are evolving into liberality they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed.

—WILLIAM JAMES.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

RACE RELATIONS MONTH AMONG FRIENDS

A Statement and a Word of Encouragement from the Home
Mission Board Secretary

As for several years past, many of our Meetings are responding again this year to the call of the Federal Council of Churches to observe the second Sunday in February as Race Relations Sunday, with special programs, conferences, mass meetings and sermons on the subject of Christianizing race relations. As before, our Board of Home Missions has purchased from the Federal Council a number of copies of its annual pamphlet entitled Race Relations Sunday, and is supplying through Yearly Meeting committees, a free copy of this pamphlet to every Meeting desiring it. The pamphlet contains this year an urgent call to repentance for our national crime of lynching and gives facts regarding lynchings in the United States in the last few years.

In addition to the Federal Council pamphlets, our Home Mission Board is supplying free to every meeting, on request of Yearly Meeting committees, a folder entitled "What the Bible Tells me about Race Relations," and a third pamphlet compiled from letters illustrating the attitude and practice of Friends and Friends' communities in regard to interracial adjustments. This third pamphlet, entitled "Friends and Race Relations," is a pamphlet reprint of the article appearing in this issue under the same title.

A more limited supply of three other pamphlets, "The Racial Situation in America," by W. W. Alexander, and two supplied by The American Friends Service Committee, "Negro Progress and Achievement" and "Message to the American People on Japan," have been distributed also through Yearly Meeting committees. To date, 373 sets of these race relations pamphlets have been ordered, each set for a different meeting. A few copies of each pamphlet are left which may be secured by any one interested, upon application to the Board of Home Missions (Richmond, Indiana.)

Our Home Mission Board suggests that the entire month of February, this year, be observed by Friends as Race Relations Month, with special programs, inter-racial conferences, study courses, plays, concerts, newspaper publicity or other types of observances adapted to local needs, at whatever times during the month are most convenient for each Meeting. The Home Mission Board will gladly help with further suggestions if desired.

The Christianizing of race relations in America is one of the biggest and most pressing obligations upon American Christians today. Let us do our full share towards meeting the issue in accordance with the principles of Jesus. R. M. S.

Friends and Race Relations

Questions for Thought and Discussion

Letters were sent out recently by the Board of Home Missions of the Five Years Meeting of Friends, to a number of Friends located in many sections of the country, asking three questions in regard to race relations in Friends' communities. Replies to these letters have been received from persons living in 10 different states, scattered from ocean to ocean, and these have been summarized below. Names of persons and places involved have been omitted in most cases, but facts are given as stated in the letters, because we believe Friends are willing and truly desire to face any facts which may help us to make our lives more Christian in all our relations with men as well as with God.

The Home Mission Board realizes the seriousness and difficult character of some questions involved in making our race relations Christian. Many questions cannot be answered, many problems have not yet been solved and much charity and open-mindedness are needed in order to make even a little progress towards their solution. Let us approach these questions with reverence for the personality of every individual, respect and tolerance for the convictions of all who differ with us, but above all, with much earnest prayer that we may measure our lives in their every human relation by Jesus' teaching and example. We suggest that we focus our thinking and discussion chiefly upon (1) recognition of any of our own attitudes towards other races which are not Christ-like, and (2) how we may help to remove prejudice from our own hearts and communities.

QUESTIONS AND REPLIES

The questions sent out and brief summaries of replies gathered by the Board of Home Missions are as follows:

Question—

Have any Friends of your acquaintance shown race prejudice?

Answers—

A. Yes, by resentment of any form of criticism, and by unwillingness or inability to discuss race contacts calmly, with openness of mind. When an individual becomes so interested in protecting his own opinions and practices that he is not willing to try to understand a very different viewpoint, it is strong evidence that those opinions have become prejudices.

B. Yes, against Jews and Negroes. By criticising the whole group for the failings of individuals, objecting to their admission to schools or resorts, and doubting the possibility of improvement through education.

C. Yes, fear that they won't "keep their place," whatever that is.

D. A teacher on our college faculty (a Friends' College), a good friend of the coach, told me of his sending one of our colored lads who reported for football practice, off the field.

E. There have been Friends in..... college, who have had a great deal to say about Negro students being allowed to live in the dormitory. There was a great deal of trouble in.....(another town) a few years ago about not permitting Negroes in the college there (a Friends' college). There have been none for many years. In times past they were accepted as the rest of the people of the town. So when they could not gain admittance, a great stir was made.

People closely connected with the work of Five Years Meeting Boards have hindered progressive resolutions from being sent from.....to Washington and to Japan, about the Japanese and the Exclusion Act. It is very much easier for many bearing the name of Friends to do great deeds for people who are far away than to see that the Negroes in our own town are given proper treatment, and to see that all foreigners within our gates have the right training and the right opportunity.

F. At a summer missionary conference about four years ago, a fine young Negro girl came to the Friends' girls' camp as one of the delegates. One or two of the other delegates would not occupy the same tent with her.

G. The way in which race prejudice shows itself mostly is in the thousand and one little things which happen on the streets and in the markets, etc., such as shaking hands with a Negro, giving up a seat for a Negro woman, raising one's hat, having one at one's home table for a meal, allowing one to come into a meeting for worship, etc., etc. There are many people in our Yearly Meeting who would not think of doing any of these things, but I do not believe they are in the majority. Not long ago a white lady, a Friend, who has been greatly interested in a colored school in the South, was very much incensed because a colored carpenter whom she was trying to employ, wanted the same wages that she would have to pay a white man. She admitted that he was just as good a carpenter, but he was colored.

H. During the recent war, Friends (and our friends) showed such hatred against Germans that they wouldn't plant bachelor buttons (close relative of the German national flower I believe) and criticized us severely for doing so.

I. By slandering Jews, by using unkind nicknames for people of different races,

by aversion to eating with Negroes, and by simply ignoring them.

J. A prominent member of a Meeting here on being asked to keep overnight a member of the.....Conference immediately asked, "Is he colored? I don't want a colored person."

K. When I suggested that the colored woman from one of Friends' mission fields, who spoke for the Missionary Society, might attend.....Meeting, since she was studying in....., our Secretary who belongs to that Meeting said that Friends over there had a feeling that the Negroes should go to their own churches. That colored woman was a Friend and had said it seemed good to be with Friends again. The woman with her at Quarterly Meeting was a minister's wife and a very nice person, but I could feel and I think they could, that there was a little stiffness in folks' attitude because I took them in to supper with me.

L. Several letters report emphatic opposition by Friends to allowing people of other races to join their Meetings, or even attend them regularly. This opposition is openly based on no other ground than that of race, although the individuals involved have been educated, cultured and admittedly Christian.

M. Friends show prejudice by lack of interest in the Negro. There are 17,000 Negroes and 10,000 whites in..... county. There are public schools for the Negro run after a fashion, but not much done towards helping the colored people as a group. Individuals are "kind" and "considerate" of their Negro tenants—get along in what seems a peaceable way—and that is about all. With practically all of our efforts spent on ourselves and "foreign Missions" without some going to those who are right here amongst us, it seems to me that there must be some prejudice against or discrimination against the black person here.

N. We have been considering gettingto come to speak on Inter-racial Sunday and bring a colored quartette with him. It seemed rather better not to ask him to bring a quartette, for although it might not provoke serious objection to have them be present on a platform and sing, they would have to be fed Sunday dinner. It would not be quite right to feed them separately out in the kitchen, since they are college men of culture, and to invite them to the table with any of us is to break a custom and tradition which has become so rigid that it would provoke "neighborhood scandal" and reproof. Custom prevented having professors in a college for Colored men at Meeting on a

special Inter-racial Sunday because custom prevented feeding them in the proper manner—and this in a Friends' Meeting, where 75 years ago Friends were persecuted because they were "lovers of Niggers" and worked for their emancipation and betterment, not in an ABSTRACT WAY, but among them!!!

SPECIFIC NEEDS

2. Question—

Do you know of any specific needs or opportunities for Friends to help remove race prejudice? Describe.

Answers—

A. The first need is to eliminate race prejudice among ourselves. Whereas in the past Friends have been ridiculed because of their attitude toward the colored man I cannot see that there is any appreciable difference between the attitude of Friends and others at the present time. I do not say that Friends are MORE prejudiced or indifferent than others but I cannot say that they are appreciably LESS so.

B. Colored people are paid criminally low wages. Partly due to ignorance and shiftlessness and partly due to unfair wages and monopolies in the markets, farmers are not prosperous—and the colored tenants live on the barest level of subsistence. Large percentages of colored children can never go to school because they cannot be decently clothed.

C. I believe in Friends schools we can overcome prejudice by having students of different races. Meetings near schools or colleges can entertain individuals or groups of foreign-born.

D. It seems to me that one of the greatest needs just now is to treat colored people just as though they were human. We need to get on a basis of fellowship rather than curiosity and condescension. Even some Friends who are sympathetically interested in the race question strike an attitude of condescension which is highly objectionable to the better class of colored persons. My other suggestion as to what Friends might do to help remove race prejudice is this. Let us begin to correct the conditions which tend to keep colored people in a place where white people cannot respect them, and where even many of them lose their self respect. Let's correct housing conditions in congested places, spend more money per capita for education of their children, insure justice at the bar, fair wage, do away with public inconveniences which are based purely on race, such as "jim crow cars," give them equal opportunity to earn a living by honest labor, etc., etc. These are some of the things which if we did, worked at consistently, I believe we would find facts before which our human compassion would rise up and our prejudice melt away.

Then too Friends can pioneer in the field of friendly contacts with Negroes. Every one of us Quakers ought to know real intimately three or four Negroes. My

reason for this is not sentimental, but practical. We could do much to offset the bitterness and hatred which is gradually increasing in the hearts of the Negroes of this country against the whites. We could be an antidote to kill out the poison which racial prejudice and social injustice is pouring into the colored race. At least we could allay it.

Then another thing we could do is to agitate and educate against the immoral use made of ignorant Negro groups in politics. And certainly the thing we can all do is to pioneer in human kindness, *not condescension*, and treat colored people on the streets, in the stores, at labor, in the trains, in all the little relationships which come up, as though they were any other race of the same cultural grade. I do not mean that we should treat all Negroes alike but our distinction should not lack kindness, and should not be based on color but culture in the finer sense of that word.

E. One of the first needs is that of justice. Better relations in other respects cannot be attained until white folks at least go so far as justice; a Negro's money ought to obtain for him as great value as that of a white, a crime should be considered no greater because a Negro has committed it, etc. Innumerable instances could be given daily of a double standard.

F. Need for removing the prejudice against admitting Japanese, Chinese, and Indians as immigrants. When the Exclusion Bill is reenacted there will be opportunity to have the clause against the Asiatics stricken out. Friends feel we must work with Dr. Sidney Gulick in this direction—interesting others in the matter.

Opportunity for us to help greatly in promoting understanding of things Mexican. Much better support of our Mexican missionary work needed.

G. Be willing to entertain those of other races in our homes.

TOWARD BETTER UNDERSTANDING

3. Question—

What are Friends in your community doing to remove race prejudice and promote inter-racial understanding and good-will?

(Note: Names of places and Meetings appear in most of the following answers as given. Other illustrations of Friends' efforts to remove prejudice might be added, but these are perhaps typical.)

A. At.....among the Polish families some very helpful work has been done. Six or seven families enrolled children in the daily vacation Bible school. Visiting among them has created a friendly unsuspicious feeling. Literature has been given out to the children.

B. Our week day school of religious education is planned as much for the colored as for the white although of course most of the money comes from the whites. The whites raised a fund to pay the debt of \$2200 on the A. M. E. church. Their pastor and I preached in each other's churches. He gave an excel-

lent address at a morning service and it was so good that it served to increase the respect of many of our people for the whole race and its ability.

C. Many of our Friends took hold of the Doll Messenger project well. Friends in New York City have a colored mission in the colored part of Harlem which does very good work as a religious, social and educational center.

D. In regard to Friends trying to overcome race prejudice. I remember an experience at Wabash in which we tried to do our Christian duty. The Fisk Jubilee Singers were to appear in the city for a program and arrived in the night. The company, numbering ten in all, were refused by all the hotels and boarding houses. The Chief of Police called me and told me I would have to get them out of town as they were disturbing the hotel people. We kept them in our home that night and the next day they appeared on the program according to plans.

E. When the District of Columbia Christian Endeavor Union revised its constitution so as to eliminate the colored Societies, our Christian Endeavor was the only society voting against the change. Again, when the District of Columbia Sunday School Association made a similar move our school voted against the matter and we defended our position on the floor of the convention.

F. If we could get our people to sit and listen to some of the learned people of other races (forgetting color) and study the speaker, they would feel differently. You had the report from the Pink Tea held in.....while we lived there. Negroes sang and gave readings for entertainment. We planned to hold the party on the lawn, but chose a place where we could have it in the house in case of rain. One lady said, "What will people around here say when they see them niggers here at our party on the lawn?" She dreaded it terribly and insisted I answer the door all evening for fear they would be at the door sometime when she answered. The party was a grand success, a very great number of whites, a packed house, everybody glad they were there. They treated the Negroes white. The change was marvelous in this lady.

G. A Social was held in one of our homes to which foreign students were invited. A number of these were colored (from the West Indies) and a few colored folk of the States (Howard University folk) were in the group. Quite a few of our C. E. members were there and we had a "good time." It was a very pleasant occasion.

H. There are three colored families in our community about Bloomingdale. Two consist of just man and wife, the third of man, wife and two sons. One of these sons was a freshman in Earlham last year. The other is just six and starting to the public school. The two boys are members of our Sunday School. This family received

a letter early in August saying that unless they moved from the township within 60 days their property would be subject to destruction and they to bodily harm such as flogging. They were asked to inform the other colored people. Some white families are said to have received the same letter. Authorities have made attempts to find out the source but have failed so far.

Our Monthly Meeting passed some resolutions concerning the matter which were read in the morning service today and will be published in the Bloomingdale paper. I shall enclose a copy. The resolution reads: "The Bloomingdale Meeting of Friends wishes to express its sympathy to the colored families or any others in this township who have recently received threatening letters directing them to leave the community and also to severely condemn such methods as have been employed against these citizens. By order of Bloomingdale Meeting held Ninth Month 14, 1927."

I. Our C. E. spent a few evenings in the study of the race question. So has our Meeting, using mid-week meeting hour.

J. Inter-racial meetings are held once each month in Richmond in which Friends are active leaders. At these meetings various questions of race relations are freely discussed and some unpleasant situations in the city have been much improved by the efforts of this group. The meetings are conducted simply and without definite programs which might hinder free discussion of real local problems.

WHAT ARE FRIENDS DOING?

K. What are Friends in our community doing to remove race prejudice? Nothing especially. Of course they are "keeping their heads" more or less. Have been no lynchings or that sort of thing since I have been here—although there was one within 20 or 30 miles only a few years ago. I have no knowledge of any Friend ever taking part in any of them, though I have not made special inquiry. Generally Friends are courteous to the Negroes and do not take advantage of their ignorance, paying them justly according to the standard of wages that obtains in these communities. I suppose one could consider it rather a neutral position—not doing anything to increase or decrease race prejudice, but rather accepting the current standards of attitudes and conducts.

L. We have had a colored woman speak once for our missionary society, and once a colored man for our mid-week meeting.

M. We have Friends who are conscientiously trying to overcome the race feeling by constantly breaking over the little social conventions which have been set up against Negroes. Many will invite them into their homes, some for meals, some will keep them over night, if need be. We have had a Racial Goodwill Tour of the city, in which a group of Friends

(Continued on page 95)

FARMERS INCOMES AND CHURCH BUDGETS

Five Year Program to Eliminate Over-Churching Submitted by National Comity Conference

About 450 people, representing nearly sixty church bodies in the United States and Canada, gathered at Cleveland, Ohio, January 20 to 22, for a National Comity Conference, called jointly by the Federal Council of Churches, the Home Missions Council and Council of Women for Home Missions. Eager expectancy was noticeably present among arriving delegates in the hotel lobby, and in the Old Stone Church, across the Square where nearly five hundred persons persistently found their way through the worst blizzard of the winter to the first day's sessions. Denominational and inter-denominational secretaries, national and sectional superintendents and executives, bishops, statisticians, pastors and concerned "laymen" came with much evident determination to rout out the facts of over-churching, underchurching and denominational competition, in America. Their goal was comity, or as some one defined it, courtesy and cooperation between denominations which will answer Jesus' prayer "that they all may be one, that the world may believe." There was frank confession of just cause for accusation by recent youth conferences of the sin of sectarian competition, desire to eliminate such competition, and at the same time generous willingness to allow freedom of conscience and distinctiveness of testimony to every denomination. The spirit of the Comity Conference throughout was *Christian*. "Faith of our Fathers," sung more than once during the sessions, rang out as fervently from many denominations standing together, as it ever has from one, and with new emphasis.

A number of these present had been enabled to come by gifts totaling about seven thousand dollars, contributed gladly with expressions of deep interest by a few business men in response to an invitation for such help from the President of the Home Missions Council. This fund had been distributed proportionately among the denominational boards.

A SCIENTIFIC APPROACH

The first day we studied facts, laid before us by research experts as results of many months of scientific study. These facts included such as the following.

The economic difficulties of American farmers since 1920 are directly affecting the membership and benevolent giving of the churches. Cooperative movements among the farmers, already aiding in marketing of crops and consolidating of schools can operate among the churches also, to reduce overhead expenses of local

churches, which are becoming unbearable by diminishing memberships.

Before 1920 farmers in the United States averaged 29% more for their time than they paid their hired men. Since 1920, farmers have received only one fourth as much for their own labor as they have paid their hired men. Because of this decreasing income, a membership of 259 is needed in a rural church, at the present rate of contribution (\$6.17 per capita) in order to provide a living salary for the pastor (\$1597.50 per year.)

There is a decrease in rural population of 478,000 each year. Three million farmers have moved to the cities since 1920. 30% or more of the rural white churches of all denominations receive home mission aid. More than half of these churches were organized before 1900. Out of 343 aided churches studied, located in villages of 1000 population or less, 205 or nearly 60 per cent were in places that had at least one other Protestant church.

Approximately one seventh of all town and country communities, including 9 per cent of the town and country population are without any Protestant church.

In commenting on these and similar facts in their addresses, different speakers said:

The greatest need of America is a re-living of the life of Christ.

We need men who can not only see problems but can *solve* problems.

Our churches are needed most in neighborhoods where people work and play rather than where they sleep.

In ten thousand communities in America, the only public institution left which is divisive is the one which was intended to teach brotherhood.

WHAT SHALL WE DO ABOUT IT?

The second day of the Conference was given to presentation and discussion of practical plans, and final adoption of a Five Year program of definite effort to eliminate overchurching and sectarian competition as well as to supply every community in the United States with effective ministry and adequate religious education. Although the Five Year Program is more conservative than some hoped it would be, it provides for a state by state survey of population, economic resources, and religious needs, the tabulation of facts thus secured in maps and charts, and a series of regional and community conferences which will present these findings to all the denominations.

An outstanding characteristic of the Comity Conference was its reliance upon the scientifically assembled data presented by research experts. The facts thus revealed were undisputable and compelled attention. Most of these facts were presented in typed or printed form to the delegates, and a set of these documents is now available through the Lending Library of our Home Mission Board. They are short, easily read, and any of you can share some of the thrills of the

Comity Conference by sending a postcard request to 101 South 8th Street, Richmond, for a package of Comity Conference papers. If you are interested, let us hear from you.

Following the Comity Conference, on January 23 and 24, occurred simultaneously, the annual conferences of the Federal Council, Home Missions Council, and Council of Women for Home Missions. In the Home Missions Council sessions the stimulating vision and leadership of Dr. William R. King, newly appointed executive secretary for the Council were distinctly apparent. The love of the Council for its president, Dr. Charles L. White, was also clearly evident and his quiet, spiritual leadership felt by all of us. In the closing session, Dr. White illustrated the help which had come to his own spiritual life from his interdenominational associations in the Home Missions Council by the following beautiful story.

During the war, the output of a certain delicate instrument requiring constant use of the microscope in its manufacture, and of very great importance to the American army was suddenly found to be running defective. Suspicion rested upon the men employed in its manufacture. An enemy in the camp was feared and rigorous search was made to discover the traitor. The most determined searchers, however, became convinced that every worker was loyal. They were constant and conscientious in their application to their task, bending over their microscopes with the utmost faithfulness and persistence. Finally an expert oculist was summoned to test the eyes of the men and it was found that their very faithfulness in close application was producing astigmatism and this defect in vision was producing defective instruments. The oculist ordered every man away from his job, to stand at the window and look out to the far horizon until trees, houses and horizon line should become clear. For the first man twenty minutes was required to restore clarity of vision, but as the cure became effective, perfect machines were once more produced. So, said Dr. White, a few years ago I was wholly engrossed in earnest work for my own denominational Board, but as I have followed what I believed was God's call to this interdenominational service, I have found that the time given to all the Boards, united in the work of Home Missions Council, has helped rather than hindered my work for my own Board and my spiritual vision is truer and clearer than before.

Dr. White's words brought testimony from others that they also were finding clearer vision under the guidance of the Great Oculist.

R. M. S.

The power of the mind possessed of intelligence and knowledge is of a superior order to the power of a mere majority. One man can stand up to a multitude.

—HENRY T. HODGKIN.

RACE PROBLEM TO FORE AT CLEVELAND

This and Other Vital Issues Discussed at Annual Meeting of Federal Council

The animated discussion on the race problem which characterized the Annual Meeting of the Executive Committee of the Federal Council of the Churches, held in Cleveland, January 23 and 24, made the gathering one of the most interesting events in recent church history. The debate, sometimes reaching a point of brilliance and at all times centering directly around the most pressing phases of race relationships in America, showed how valuable a forum this annual meeting is for the consideration of issues which are of the deepest concern to all the churches.

The discussion of racial problems had its origin in a resolution which called for equal attention to the Fourteenth and Fifteenth Amendments to the Constitution, along with the Eighteenth. During the first day, the issue was complicated by questions about the present legal status of the Fourteenth and Fifteenth Amendments. When, on the second day, the discussion was focused upon the moral issues of Christian justice and brotherhood, a conclusion was reached which was acceptable to all groups. The statement, as finally adopted without a dissenting voice, was as follows:

"The question of enforcing the Eighteenth Amendment has become an outstanding moral issue in America today affecting the welfare of the churches, and has raised the question of obedience to the fundamental law of our land, including all of the constitution.

"We, therefore, recommend that the Executive Committee go on record as endorsing the honest enforcement of the Constitution, including all the amendments, and we ask the cooperation of all the communions of the Federal Council to this end."

More important than the resolution itself was the spirit in which the discussion was carried on. In spite of the thorny character of the issue, the whole debate moved on a high level of courtesy, mutual consideration and the desire of each fully to understand the other's point of view. The ability, as well as the fine spirit, with which the Negro churchmen presented their position was the occasion of much favorable comment.

A separate resolution strongly supporting national prohibition, with special emphasis on education for law observance, was also unanimously adopted.

Second only to the question of race in the interest of the Executive Committee of the Federal Council, was the problem of church comity, with special reference to

the elimination of all competition in the locating of churches and the carrying on of missionary programs. The Joint Conference on Comity, held just preceding the Annual Meeting and sponsored by the Federal Council, the Home Missions Council and the Council of Women for Home Missions, provided a stage on which present conditions were set forth with unprecedented thoroughness and candor. The findings of this conference, officially and enthusiastically approved by the subsequent meetings of the three bodies, will, if taken seriously, by all the agencies of the Church, minister to a new measure of practical unity.

The third question which was of most absorbing interest was that of war and peace. The "Message" dealing with this issue was in effect a spirited reply to those who have tried during recent months to characterize church leaders as unpatriotic because of their devotion to the Christian ideal for the nations. The main emphasis in the "Message" was upon renunciation of war, opposition to a big naval building program and the bearing of foreign investments and economic interests upon the peace of the world.

That the discussion of all these issues was on no superficial plane, but reached down to a fundamental spiritual basis, was indicated by the prolonged consideration given to the proposal for making the largest spiritual use of the nineteenth-hundredth anniversary of the earthly ministry of Jesus. Coming as a recommendation from the Federal Council's Commission on Evangelism, this suggestion was broadened in the course of the discussion so as to include also a study of the mind of Christ in reference to all our present-day life. Final action of the proposal was deferred, in order to allow time for a more thorough consideration by all the commissions of the Council as to how the emphasis upon the significance of Jesus for our day could be more fully developed in their programs, and the Administrative Committee was instructed to prepare a plan for presentation to the Quadrennial Meeting of the Council next December.

A decision was reached to hold the Quadrennial Meeting, beginning December 5, in Rochester, New York, under the auspices of the Rochester Council of Churches and to make the occasion especially notable because of its marking the completion of the second decade of the life of the Council.

The central element of loyalty lies in the voluntary nature of the allegiance; loyalty of the highest type is to be found not as the outcome of an enforced contract, but as the fruit of a willing dedication of oneself to a person, pursuit or policy.

—G. CURRIE MARTIN.

EDUCATORS CONFER ON PEACE PROBLEMS

A Significant Step in Interracial Education Is Here Reported From Philadelphia

Realizing the acuteness and difficulty of the issues involved in facing and meeting the race problem in the United States, and in Philadelphia particularly, a small group of people undertook a project whereby educators in the city of Philadelphia might be better equipped to meet this problem in their schoolrooms. An invitation to attend a conference—at which time the technique of meeting race situations in the school would be presented—was sent to the principals and social science teachers of the public schools, of the Friends' schools and the private schools in Philadelphia.

At 4 o'clock on Monday, January 16th, forty educators assembled in the Twelfth Street Meeting House, Philadelphia. Charles Wesley, Professor of Philosophy at Howard University, gave to the assembled group, the material content which could be used in presenting various race situations. He gave at that time a most interesting list of selected readings, including books on General Race Problems; on the Negro in Africa, the Negro in America, Negro Music and Negro Literature. This list of readings was selected with acumen and care, and is of infinite value to the teacher who is confronted with this problem in his classroom.

Hornell Hart, of Bryn Mawr College, brought to the minds of the group the technique by which the material content could best be presented. He felt that our main problem is to take a group of children in the classroom who have built up a vicious characterization of the Negro and through the proper technique break down these attitudes and these traditions and misinformation. Dr. Hart said "we not only want people to know that Negroes have done desirable things, but we want pupils in our classes when they see a Negro, immediately to have a positive, constructive thought toward this Negro." He therefore suggested that the more experience students can have, either directly or indirectly with the Negro, his life, his personality, his problems, his achievements—the more chance there is for the students to understand the Negro. This means that the teacher must present situations tactfully and skilfully, in order that the student will see Negroes as they really are, and not as students have conceived them to be.

Arthur Fausett, principal of a colored school in Philadelphia, made some very concrete suggestions which would produce interracial harmony through creating in the minds of children new attitudes. Among others, he made the following suggestions: In literature and history classes, call attention to the contributions which the

Negro has made; Use Negro Songs and Poems from time to time; Hang Pictures of Outstanding Negroes in the School Corridors; Make Use on the Victrola of Records which are made by Negroes; Make Use of the History of Africa in Helping your White Students to Understand the Background of Colored People. Mr. Fausett said: "The Negro does have a serious place in our curriculum, not so much because we know about the Negro, but because the Negro is a large factor in our community and consequently must be reckoned with if the good of the nation is to be maintained and if the boys and girls are taught those things which will make them grow up into men and women with a constructive, creative attitude toward the Negro, the only one which can insure the progress and development of any group of people."

Following Mr. Fausett's message, the Conference broke up into small groups and had an informal time when supper was served and when they discussed among themselves questions which had arisen in their minds during the course of the afternoon. After supper was over, the group met again and general discussion ensued. Three or four white teachers who had achieved real results along the line of interracial education, presented their projects to the group. Several times the thought was emphasized that the student's attitude depends to a large measure upon the attitude of the teacher—whether it is one of tolerance, understanding and sympathy, or whether it is a negative attitude. Among other concrete suggestions for help was mentioned the pamphlet of Rachel Davis-DuBois on "Worldmindedness," in which she has worked out a series of assembly programs, dealing with the contribution of different races to the complex life of America.

The educators who were present at this conference believed that they had received valuable information as to how to proceed more effectively with the problems which confronted them. The fact was noted several times that the mind of a high school boy or girl is receptive to tolerant, fair thinking on the social problems of the day and that teachers have an amazing opportunity—through their contacts with students—toward helping America solve this great problem which is so much a part of our life today.

HELEN R. BRYAN.

Second Month 1, 1928.

Devotion is retirement from the world God has made to Him alone; it is to withdraw from the avocations of sense, to yield ourselves up to the influences of the Divine Presence and to give full scope to the affections of gratitude, love, reverence, trust and dependence, of which infinite power, wisdom and goodness is the natural and only object.

—BISHOP BUTLER.

SEEKING INTER-RACIAL EDUCATION

North Carolina Conference and Southern Observation Tours are Arranged

In order that Friends might have a deeper understanding of the race problem as it confronts the Northern and Southern Friends and might find, through that understanding, a more basic and effective approach to the problem, the American Friends Service Committee held a conference in Washington in February, 1927. This conference aroused so much interest that the Service Committee is arranging a second conference, to be held March 9 and 10, 1928, at Greensboro, North Carolina. Local Friends are extending a most cordial invitation for Friends from other Yearly Meetings to attend this conference.

In connection with the conference, two tours are being planned. These tours will take Northern Friends to the Southern Negro Schools and Colleges, in order to acquaint Friends with the problems which are facing these institutions. In no way can this problem of Negro Education be made more concrete than through participating in one of these tours, as follows:

Tour A: Philadelphia to Christiansburg, Fisk, Tuskegee, Atlanta, Ga., Charleston, S. C., Greensboro, N. C., Conference. Tour A would take about two weeks. The straight railroad fare would cost approximately \$90.

Tour B: Philadelphia to Atlanta, Ga., Charleston, S. C., Greensboro, N. C., Conference. The cost of Tour B would be approximately \$60 for railroad fare and would take about one week's time. Tour A will leave Philadelphia about February 27th. Tour B will leave about March 2nd. Can you join one of these tours? If it is impossible to join one of the tours, we trust you will attend the Conference in Greensboro March 9 and 10, at which time those who go on the tours will give reports on their experiences.

CRYSTAL BIRD

It was a great joy to Friends to have the opportunity to hear Crystal Bird on Thursday night, January 26, at Philadelphia. At this time she explained the purpose and motive the American Friends Service Committee had in mind in making engagements for her to speak to the large number of groups which she has met since October 1st, 1927. This purpose, as she explained, was one of interracial education. She presented thoughtfully and vividly some of the high points of her talk whereby she brought to the minds and hearts of her audiences a truer conception of the Negro and his outlook on life.

Crystal Bird left Philadelphia February 1st for a six weeks' trip in Ohio and Indiana. These Friends have been looking forward to her visit with keen interest.

Twenty-Six Hours in Philly

What the Editor Saw and Heard

Were we to simulate the popular O. O. McIntyre of the "New York Day by Day" column in his "Diary of the Modern Pepys" feature, we would begin somewhat after this fashion: Entrained at Richmond late Wednesday afternoon, January 25, bound for the City of Brotherly Love. My satisfaction over a good dinner was somewhat marred by the impressive silence with which the lordly Senegambian waiter accepted my modest gratuity. Retreated from the diner with such dignity as I could with difficulty muster. My resolution to spend a long evening in reading and study was intrigued by an unusually stimulating discussion in the men's end of the Pullman sleeper. The principals were a self-made "go-get-'em" government engineer from the Ohio river and a benevolent old gentleman from Kokomo. Next morning—discussion still going strong, topics ranging all the way from the efficiency of x-ray photography to capital punishment. Incidentally was impressed with the strong stand against state execution taken by the government engineer, in which his hearers seemed to acquiesce. Arrived at Broad Street an hour late; hurried toward 20 South Twelfth Street to keep a luncheon engagement. Encountered on a street corner Ray Newton and John Harte who assured me that the engagement was still pending, Alfred C. Garrett, having patiently awaited my coming, etc. etc.

It was the first opportunity that had offered for talking with Alfred Garrett following his attendance at the Lausanne Conference on Faith and Order, held last summer in Switzerland. It was an opportunity greatly appreciated and as a result we have a new appreciation of the considerations and accomplishments at Lausanne. In accordance with action already taken by the Executive Committee of the Five Years Meeting we broached to Alfred Garrett the question of the possibility of his making a visit among some of our western Friends and Meetings for the purpose of discussing with them the meaning of the Conference in which he is so greatly interested. He is continually addressing other denominational groups in the east—in fact went from our luncheon together to speak to a group of churchmen—and we feel that Friends should have some of the advantages of his contacts and experience. We trust that such an arrangement may be made sometime this spring. Friends who may have an opportunity of hearing him will profit, not only from what he may have to say on the subject under consideration, but also through the warmth of his genial, sympathetic personality.

In the afternoon we attended the meeting of the American Friends Service Com-

mittee. These meetings are always interesting and one learns to attend with a sense of anticipation and expectancy. There is no telling beforehand just what commanding feature "may break" that will be of general concern to Friends. This meeting might be termed a double header since two subjects of major interest were presented. The first had to do with the coal strike and came up in the way of a most impressive report of a week's visit to the coal fields in central Pennsylvania made under the auspices of the Service Committee by Sophia Dulles and Edith Coale. While making the trip primarily to investigate the need for relief on the part of the families of the striking miners, they had made very careful and systematic inquiry into the many factors involved in the deplorable situation, interviewing representatives both of the operators and the miners and also others who might be said to hold an intermediary position between the warring interests. On their way they also interviewed economic authorities in Pittsburgh, associated with the Faculty of the University, and representatives of Social Welfare and relief organizations, and various officials.

On the background of information thus obtained Sophia Dulles presented a graphic report which all but literally had her auditors sitting on the edge of their chairs. Some of the conditions reported, and which are amply verified by statements of other investigators, were little short of astounding. It seems incredible that a reign of terrorism enforced by the "coal and iron police" with the apparent sanction, if not outright cooperation of state troops and regularly constituted authorities, could exist in a free government such as ours purports to be. Sophia Dulles and Edith Coale were very free from a spirit of attack and criticism, presenting in an impartial way what they had seen and heard and felt. It is agreed that such an intolerable situation grows out of an increasingly impossible economic condition in the coal fields for which some solution must be earnestly sought.

There were no sensational discoveries made of actual starvation and want among the families of the miners but it was made evident that with homes, resources and credit having been drawn upon to the limit and the resources of the Union relief having been well nigh exhausted, the crisis has arrived in which much suffering is inevitable unless outside relief organizations act promptly. It was the feeling of the Service Committee that while it is not primarily a relief organization it should answer this call as an opportunity for friendly conciliation. As Rufus Jones put it, "We are under the same obligations to

give relief for the innocent in war time at home that we were for giving this kind of relief abroad." Accordingly, it was decided to issue an earnest call to Friends for funds to secure food and for shoes and clothing, especially underwear, for the children of the miners.

The other headliner of the afternoon was J. Nevin Sayre, who gave a personal account of the Commission which had been sent to Nicaragua under the joint auspices of the Fellowship of Reconciliation and the American Friends Service Committee. The gist of their report was given in last week's issue of THE AMERICAN FRIEND which we had already read. Nevertheless it was very worth while to have the fuller supplementary statement given in person inasmuch as many intimate details and impressions were conveyed that do not lend themselves to printed reports. J. Nevin Sayre, while very decided in his convictions regarding our national policy toward Latin-American countries, was reasonably conservative in his statements and certainly as charitable as the circumstances would warrant. He severely deprecates the purpose of our military policy in Nicaragua which was reported as being to exterminate Sandino. Quite regardless of the issues at stake, Nevin Sayre said that this would make a martyr of this Nicaraguan leader and would tend to crystalize Latin-American sentiment against us. Furthermore, from the point of view of mere expediency he holds that such a sanguinary policy is unnecessary. While maintaining that our marines should be withdrawn from that country, he would not withdraw them until after the fall election inasmuch as our government when disarming the Liberal forces promised as compensation that it would supervise the coming election and thus insure the Liberals fair treatment. He and other members of the Commission, who are well known to Friends, deprecate the fact that the United States has discouraged all suggestion of mediation and has declined to accept the cooperation of Latin-American countries in settling the troublesome difficulties. As a result, our country assumes the role of the big policeman who is responsible to no one. Nevin Sayre stated that Nicaragua is practically a United States protectorate with all the disadvantages and none of the advantages of an outright protectorate.

While the Commission did not succeed in its desire to obtain an interview with Sandino with the prospect of acting as mediators between him and our government, the members feel that the deputation was entirely worth while as a means of expressing to Central American peoples the interest of a large group of American people in their welfare, regardless of diplomatic procedure or governmental policies. The speaker displayed many interesting broadsides from Central American daily newspapers in which the view of our friends was prominently and even

spectacularly played up as the leading news of the day. It seemed to impress our southern neighbors that here was a group of Americans who were not among them to get something for themselves or their country, but to extend a hand of friendly fellowship.

In the evening a public address was given by Crystal Bird, the young Negro woman who is traveling and speaking under the auspices of the Inter-Racial Section of the Service Committee. Accomplished in ability and charming in personality, this young lady gave a well reasoned and appealing presentation of the various phases of the race problem which deeply impressed her hearers. In a few days Crystal Bird will be speaking among Friends in Ohio and Indiana and we give this advance notice that those who have the opportunity of hearing her here may well consider themselves much favored.

The Editor was privileged to spend the night as the guest of Wilbur K. Thomas and wife at their Lansdowne villa and zoological gardens, the latter being established and promoted by Wilbur K. but maintained by his long suffering family! As Executive Secretary of the A. F. S. C. with a far-flung constituency, Wilbur may be said to be a husband and father considerably *in absentia*.

Friday forenoon was spent for the most part in considering applications for the Geneva Study Scholarships recently established by Clement and Grace Biddle of New York. This was the first meeting of the Committee of Award, composed of the Editors of the three Friends papers, and the array of applicants which presented themselves for consideration was very encouraging. It gave evidence of the ready appreciation of the worth and significance of the scholarships and of the fact that those connected with Quaker education are eager to avail themselves of the privileges presented. William E. Armstrong, who for the past few years has been Assistant Professor of History in Earlham College and whose work for his Doctor's degree is nearing completion at Chicago university, has been appointed to the half-year Scholarship at Geneva which terminates this fall. The award of the full-year Scholarship for 1928 has not yet been definitely made.

Between meetings and conferences we had opportunity to circulate in the beehive of industry which marks the Service Committee headquarters. In spite of obvious and tremendous handicaps in the way of crowded office accommodations, or the lack of them, the various secretaries and helpers carry on with remarkable efficiency, and in a community spirit that is consistent with the ideals which the Service Committee seeks to disseminate in the world.

Our parting function in fellowship was luncheon with Rayner and Naomi Kelsey. R. W. has been occupying himself during his sabbatical year at Haverford in writing a book on important movements in

American history. Now that it is nearing completion, they are looking toward setting forth on a transcontinental trek via Florida, New Mexico and Arizona to the Pacific Coast where they will renew associations with old-time friends.

W. C. W.

FRIENDS AND RACE RELATIONS

(Continued from page 91)

and some non-Friends visited Negro sections of the city, public schools, churches, nursery, Y. M. C. A. and Y. W. C. A., eating places, places of amusement, etc., etc. A few of our Friends are particularly interested in the housing matter. Two or three are guiding a building association entirely for Negroes. A few who have Negroes in their homes as servants treat them differently than most colored servants are treated, i. e., they allow them to use the same bath room as the family, etc. I am particularly interested in the larger phases of the race question and have promoted for the last six years a Cosmopolitan Club. It has about 150 student members from about 40 nations. Just now there is in process of organization a city Cosmopolitan Club which will take into membership all those not included in the Student Club. I have promoted that and at present am chairman of it. Our local Meeting and the student Y. M. C. A. at Hopkins has for the last two years held an International conference here at the Meeting House. The delegates were students from the colleges of nearby states. We throw our meeting open to foreign students. Some of them attend the Sunday services. The Chinese Club meets here. We have a few times had Negroes in the morning meeting for worship. Twice they have taken part in the meeting. Some of our ministers are often invited, and usually accept calls to speak at meetings of colored people in their communities.

STANDARDS FOR OFFICERS AND TEACHERS

1. Teachers and officers accepting positions in this school are expected to retain such positions for one year. Mid-year resignations are exceedingly detrimental to the work of any educational institution.

2. In case of absence on the part of pupils, teachers are expected to communicate with them by note, phone, visit or delegated messenger, in order that all pupils may be retained in regular attendance.

3. Teachers are expected to train the members of their classes in habits of regular attendance, both by *example* and *precept*. Church attendance is the guarantee of Christianity in this country and one important duty of the Church School is to train the rising generation in this vital duty.

4. Teachers shall consider it their chief duty to lead the members of their classes to accept Christ as their Lord and Master,

and after that to educate them to an intelligent understanding of what such discipleship means in conduct, service, character and duty.

5. In case of necessary absence, a teacher is expected to send a substitute teacher, or to notify the superintendent of his department in time to enable him to secure a substitute. In either case, the teacher shall be responsible for sending his text books to the substitute teacher. Classes are never to be thrown on the hands of the superintendent by teachers at the last moment, thus making disorder and waste of the day's session inevitable for such classes.

6. Teachers and officers are expected to attend all meetings called by the superintendent and to place attendance on this meeting *first* in their plans for work and pleasure. Presence at this meeting is absolutely necessary to keep in touch with the work, methods and spirit of the school.

Persons so situated as to find it impossible to fulfill these requirements are not urged to accept places as executive officers or teachers in this institution as the confusion of work resulting would be apt to overbalance the benefit partial service might render.

Used in the Bible School of Whittier Friends Meeting, Whittier, California. This was sent to the Board on Religious Education of the Five Years Meeting by E. L. Gregory, secretary of the Meeting at Whittier.

THE SELFISH MAN

Isaiah 14:12

Isaiah was the most eloquent of Bible writers, and here he has used the most resplendent language to picture the downfall of the supremely selfish man. He has taken one who has risen to the heights of power, and fallen to the lowest depths of ignominy. He was the glory of the sky, a day-star whose light has gone out in the blackness of darkness. He has caused the ruin of nations; now, he is cut down himself.

One need not be a king or famous to become a day-star. He may shine in a very contracted firmament, but if he shines as a day-star of selfishness his light will be put out, whether he be high or low, famous or obscure. The life that is lived for self will soon lose its brilliancy, and go out into darkness. The greatest law of the universe is the law of Love. When we put this law into practice and unselfishly help others, we are greatly helped and blessed ourselves. We honor what we call "A self-made man," but no man makes himself; he makes others and they in turn make him. He is served by the service he renders. He is lifted by helping and loving others.

HANNAH M. HUBBARD.

The blind man who sees makes a bigger contribution to the business of the kingdom than a learned discussion on optics.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FOR A CONSECRATED QUAKERISM

Editor THE AMERICAN FRIEND:

"Why do we have wayward boys?" asks a correspondent of your paper and judging from his reference to conditions in politics I infer that he wonders how can they be otherwise?

First, in our National government we have too few men who are able to meet the many temptations peculiar to their positions and retain their integrity, though professing belief in a religion that has a Daniel, a Joseph and a long line of martyrs as examples of faithfulness even at the peril of life or substance. The former two mere boys—strangers in strange lands, unafraid of standing apart and alone, who knew how to be abased as well as how to abound. On the other hand, in politics, we have men who are supreme examples of hypocrisy, treason and dishonesty and who are so entrenched in the fellowship of other trusted men also guilty that their trials seem to be but sickening farces, promising to result in their colossal crimes going unpunished.

In religion we have the cowardly examples of professing Christians who have not the courage to stand openly for their principles when they happen to be unpopular, Quakers who apologetically take a compromising attitude upon such questions as the use of tobacco or liquor and in following the leadership of Military men on National holidays etc.

In our schools too many of the instructors are the logical outcome of the movies and that commercialized distributor of misinformation and propaganda, the popular press.

Too many of them wink at the seemingly insignificant acts which are but first steps toward crime and immorality while some actually radiate the spirit of sensuality or even set the example in acts of immorality.

In the face of all this so much stress is placed upon the salute of the flag, military drill etc. that it seems that clean, honest patriotism is in inverse proportion to the observance of Military forms etc. and as we become bankrupt in the spirit of freedom and justice we increase in our zeal for the symbol or letter of the law.

It has ever been the way of the true Quaker to seek for truth and to walk in the way of the convictions resulting from a knowledge thereof and the fact that he was out of step with the world was perhaps as Thoreau said "because he heard a different drummer." When we cease to do that we had better join the ranks of those who march to the other drummer. Then

will our religion become once more a virile religion and our meetings be meetings of real spiritual power always fresh with the life of daily "anointings" in which words will not always seem in place, and when they are "called for" by the Divine Head of the Church they will be as living coals from His holy altar not as mere repetitions or warmed over manna of some one else's gathering.

A Divine Presence will be there with those who are not ashamed of His cross, our family altars will witness His presence also and our boys and girls will at least get a taste of something beside the mere "milk" of religion.

Then when we are weaned from the diluted milk such as our Sunday School papers too freely supply we can feast upon true stories of real experience from the lives of consecrated men and women and will have less desire for the chaffy things so popular today.

A Father Who Pleads for a
Consecrated Quakerism

ARE WE SINCERELY FOR WORLD PEACE?

Editor THE AMERICAN FRIEND:

What should be the attitude of the church toward world peace? If world peace is a part of God's plan of salvation, is it not the work of the church to develop a plan?

At the close of the world war, the nations of the world in their desire for peace, were looking to this nation as their leader. We gave them the League of Nations. It has been in active operation nearly eight years and the nations of the world have been spending millions of dollars to develop their armies and navies, making them more efficient and more deadly as instruments of destruction. Our own army engineers are expecting to make some wonderful improvements in our army in the next two years, in an effort to make it one of the greatest war machines the world has ever known.

Has not the League proved to be a failure as a peace organization? We offered the World Court with its reservations, (safeguarding our interests without allowing the other nations to do the same.) and they rejected it. We have offered to enter into an agreement with the leading nations of the world to outlaw war, this agreement to be a statement of general intentions and not legally binding. In this treaty or agreement they would favor settling international questions by arbitration, but they do not agree to arbitrate. They would condemn war as a

means of settling disputes, but there seems to be no thought of disarmament.

Are we really sincere in our efforts toward world peace? We are increasing our war budget and there is a prospect of congress passing a bill to appropriate \$800,000,000. to build new battle-ships. With our war budget for 1928, \$100,000,000, more than it was two or three years ago, and one of the largest navies in the world in course of construction, and the Secretary of the Navy urging a 20-year navy building and replacement program to cost \$3,360,000,000, it would seem to be reasonably safe for this nation to outlaw war. If we outlaw war and continue to make such extensive preparations for war, will not the nations of the world lose confidence in the United States as a leader in the cause of peace? If they lose confidence in this nation will they not lose confidence in its churches? Will the banner of peace ever be carried to victory unless it is carried by the churches? If we outlaw war because it is popular and safe, are we making any real progress toward peace or are we being lulled to sleep on the brink of a precipice?

An Iowa Reader.

NICARAGUA—ANOTHER VIEWPOINT

Editor THE AMERICAN FRIEND:

Born and bred a Friend I remain one in most things, but wish to take decided issue with several articles in THE AMERICAN FRIEND on the Nicaraguan situation. I have never been in Nicaragua, but have spent 16 years in a revolutionary Spanish American country, and certainly know that theory is one thing, and an unregenerate Spanish American is another. The mistake THE AMERICAN FRIEND is making is from lack of knowledge, not from correct motives. It is very hard for Friends to get the point of view of the average Spanish American. He is absolutely ignorant, easily led by an unprincipled leader, dearly delights in having a horse, saddle and gun, and the uniform of a soldier; has no sense of pity for suffering of man or beast, and has an inborn desire to shed human blood.

Allow me to illustrate my point by a few personal experiences.

At one time, in our neighborhood was a pair of bandits doing a great deal of plundering. I tried to get some natives to form a vigilance committee to hunt them down and arrest them. My prompt reply was. "If you want to hunt them down, and kill them where you find them, we will go with you. But if you want to arrest them to turn them over to the authorities you may go alone."

During one of their revolutions, our nearest neighbor, a man 75 years old was shot like a dog by government troops because his son was in the rebel army. Another neighbor was shot from his horse from behind by a rural guard, for no known reason. An American Negro

was taken out and shot beside the road because he talked too much while drunk, and no one dared even bury him. A Spaniard had his head split wide open with a machete because he talked saucily to a soldier, etc., etc. These and other incidents were not things that I have read about in newspapers, as happening away off somewhere but happened in my own neighborhood, where I knew in some cases both the murderer and the murdered and I have seen the bodies by the roadside and afterward the bleached skeletons of the men I have worked with and been neighbor to.

Though the Americans were not involved in the revolution, practically every house in the country was robbed time and again by armed bands, and many of them were burned and we never knew when they would turn on us and murder us. And as nearly as I could make out one side was as bad as the other. How well do I remember how glad we all were when the soldiers came marching in to protect us! Not to take human life, though they did kill a few, but to preserve it.

The American Marines have taken a few lives of Sandino's men. They have doubtless saved hundreds of lives of peaceable citizens who did not want to fight. They have quieted the Country and allowed industry, both private and public, to resume the even tenor of its way. They have kept innocent women and children from starving because of the depredations of the bandits and cut-throats that call themselves Constitutional soldiers. The independence of some of these nations is as ridiculous as to try to make an independent Republic of five year old American children. They are too ignorant, and too blood-thirsty to be allowed to be independent.

When the so-called Christian nations send missionaries to these nations and instill into their people an education, and brotherly love, then, and then only can they become *independent nations*.

The U. S. is as justified in sending marines to Nicaragua, as an older brother is to stop a fight between two of his younger brothers.

There is no war so destructive as a civil war, and that is what was going on in Nicaragua. The U. S. asked both sides to stop fighting until they could have an election. One side acceded. Sandino refused and went on with his plundering. The U. S. is benefiting the majority of the people of Nicaragua by holding him in check.

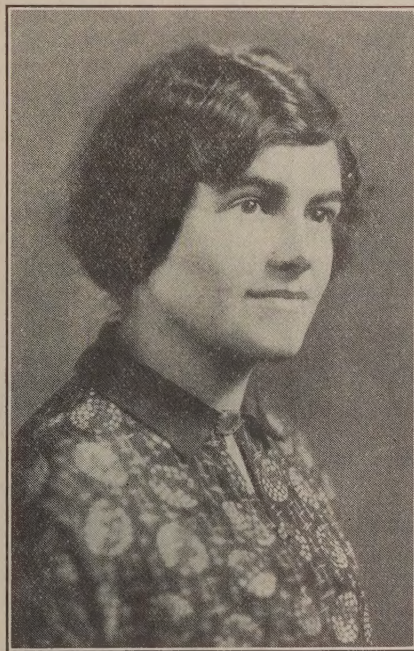
I do not advocate war, but if a lot of our sentimentalists, members of the Editorial Staff of THE AMERICAN FRIEND included would spend a few years in the cross-fire of some of these revolutionary countries I feel sure it would change the tune of their editorials.

N. K. WILLIAMS.

Jupiter, Florida.

INTRODUCING TO FRIENDS FLORENCE MAE SMITH

For some months past the Foreign Mission Board has been looking for some one to teach at the Happy Grove School at Seaside, Jamaica, and help in supervising the girls in Andrews Hall. Finally the



Candidates Committee and the Executive Committee of the Board felt clear in accepting Florence Mae Smith for this service.

She was born in Salem, Massachusetts, and yielded her life to Christ at an early age. She has been a Friend from early childhood and has had active service in the church. After graduating from high school, Florence Smith entered Gordon College of Theology and Missions with the thought of preparing herself for Christian service.

Upon completing her course in Gordon she enrolled at Wheaton College and received her A. B. in 1927. She has had practical experience in domestic arts, has taught one year, has engaged in girls athletics and has worked with Young Peoples' groups and Sunday School classes.

Florence Smith hopes to sail sometime in February for her field of labor. In sending her forth the Board trusts that Friends will surround and sustain her with their prayers and that through regular, generous giving she and all the workers may be adequately supported.

SITUATION IN NICARAGUA

Back from a tour of Central America where he spent two months under the auspices of the American Friends Service Committee, Elbert Russell, professor in

the School of Religion at Duke University, North Carolina, gave an address to the student body on the Nicaraguan situation, an account of which with his picture appeared in the *Greensboro Daily News*. The great need is for teachers and not armed men, as the Nicaraguans cherish their sovereignty and many resent the presence of American Marines. "One hundred teachers would better fill the needs of the Nicaraguan people," he declared, "than our 3000 marines. The people, uneducated and oppressed for 300 years under Spanish rule are easy victims for political grafters. Engineers and school teachers are the great needs which this country could helpfully supply. The natural resources are rich and abundant but the means of transportation are poor and the people have little or no school facilities. The overflow population of crowded countries are flocking there and it would be to America's advantage to cultivate their friendship and goodwill rather than incur their hatred through intervention. As the United States has made Central America healthful by stamping out yellow fever and tropical diseases, so can there be political peace in Nicaragua through education and engineering aid."

JOHN M. NEWLIN

Probably no man in Kansas Yearly Meeting has ever been used in so many different lines of church work as was John M. Newlin, a valued member of the Friends Church at Lawrence, Kansas. He attended every session of Kansas Yearly Meeting for fifty years and every session of the Five Years Meeting except the last. For a number of years he was treasurer of the Yearly Meeting, and of the Friends University Board for twenty years. He was a member of nearly all the important committees of the Yearly Meeting and of his home meeting, his counsel being generally sought on all points of church finance, comity or legislation, and his judgment was usually taken as conclusive.

Born in Orange County, Indiana, January 11, 1847, he died at his home in Lawrence, Kansas, January 22, 1928, aged 81 years. In 1866 he married Rebecca Branson and the following year they drove overland to Kansas settling near Tonganoxie. They moved to Lawrence in 1885 which has since been his home, his wife having departed this life in 1904. Two daughters, Mrs. Flora Henshaw, Denver, Colo., and Mrs. Beatrice Branson, Lawrence, Kan., one brother, T. E. Newlin, Los Angeles, Calif., and one sister, Mrs. Julia Nicholson of Chicago, survive him.

He will be greatly missed not only in his home community but among Friends of Kansas Yearly Meeting. John Howard, a former pastor, called to preach the funeral sermon appropriately chose as the text, "And he was a good man."

QUAKERDOM • AT • LARGE

Albert S. and Mary Rogers of Toronto, Canada, have been spending the winter in England and the South of France. Recently three weeks were spent in Egypt and writing from the Steamship "Arabia" on the River Nile he says, "I am greatly improved in health and my wife is also doing very well. Our sail on this wonderful old river has been full of interest, charm and rest. We have never known anything like it." They planned to return to France by the end of January and hope to arrive home in early spring.

The Peace Committee of Philadelphia Yearly Meeting has secured for the readers of *The Friend* two articles on the two sides of the pacifist question. In the issue for January 26 Henry J. Cadbury tells why radical pacifists should keep free from part-way measures of which, he says, "It may be doubted whether in the long run the legislative steps toward the abolition of war have much value except in so far as they assist towards an ultimate and absolute pacificism." In a later issue Edward W. Evans will discuss "the reasons for participating in the laborious and practical work of organizing for peace, which can be done only a step at a time."

Floyd W. Schmoie, Park Naturalist of Rainier National Park, in the State of Washington, also a member of Friends Memorial Church in Seattle, spent a few days last week in Richmond as guest of his former teacher, Fred W. Emerson of Earlham College. He had a large number of slides of Mt. Rainier giving winter and summer scenes and illustrating geological developments through the years where volcanic and glacial activities contribute an important part. He gave an illustrated lecture at First Friends Meetinghouse under the auspices of one of the women's circles and another at Earlham College to college students and faculty in the evening. He met with the staff at the Central Offices here and told of his work as Park Naturalist with headquarters at Paradise Inn on Mt. Rainier. His description of mountain life illustrated by beautiful pictures of the flora and fauna, the timber line and snow-capped peaks, was a real treat for those privileged to see and hear.

The Wichita Sunday *Eagle* carries a page of sunflower folk and a recent issue portrays Henry Coffin Fellow in the center of the disk with fur cap and overcoat and the face between lighted up with a glad smile while on each of the twelve rays is a somewhat humorous sketch of a section of his life from the old school days in Henry County, Indiana, when the poetic instinct began to bud and blossom,

glimpses of the teacher, the newspaper man, the pioneer in Kansas and Oklahoma, the superintendent of schools, and the author of "Comparative School Supervision," and several books of his poems, down to the present, being still busy studying nature and writing verse at his leisure. As teacher, philosopher and poet, this Friend continues to turn toward the sun and reflect the light as in earlier days, the evening time of life being happily shared by the wife of his youth, Melissa Stanley Fellow. May they long be spared to each other and to their many friends and admirers!

The Circular News Sheet of South African Friends for December gives an account of the first Friends' marriage in the Cape Town Meetinghouse when Dr. F. W. Fox and Faith Ruth Pearl were married. About forty people were present who were impressed by the simplicity of the procedure. Before returning to Johannesburg they met with Cape Town Friends at a special meeting of the Friends Fellowship. Dr. Fox put before the meeting his concern regarding the present state of the Society of Friends in South Africa. He questioned whether Friends were not in real danger of becoming a comfortable, self-contained, self-satisfied community, living strangely enough on a past reputation for uncompromising sincerity, rather than a fellowship of men and women united together as seekers after truth; whether they had not a responsibility toward those who knew nothing of that spiritual liberty which was theirs, being less experienced in the satisfying power of a meeting for worship held "in the life." Dr. Fox is on the staff of the Witwatersrand University.

An appreciation of the character and life of the late William King Baker is given in *The Friend* (London) for January 13, to hand. While he was born in Ontario, Canada, and spent most of his active life in London, England, he visited the United States several times and is well known to many Friends. Among his many activities, he was for thirty years president of the Men's Adult School at Acton, and also found time to write. His first prose work, the "Life of John T. Dorland," was followed by "A Quaker Warrior" (William Hobson) and then by "Acton, Middlesex," a history of the town from earliest times, recognized as a standard work of local history. Other works included "Penn the Statesman and Guelima," "In the Heart of Canada," and "Collected Shorter Poems." Sincerity and enthusiasm characterize his writings, which display wealth of detail as well as broad treatment. In 1905 he started the "Young Men's Own," and

one of the original members testifies how his personality affected them as youths in the impressionable early years of manhood. His older boys are scattered all over the world but they will never forget his goodness to them.

The twentieth annual report of the Woodbrooke Council covers the work of 1926-27 until the end of September and gives a comprehensive view of department activities. The work of the Settlement notes as special features lectures at Universities and visits to Quaker centers and particularly the presence at Woodbrooke of the first non-British Fellow in the person of Fritz Berber, a distinguished young jurist who, though not actually a Friend, is very much in sympathy with the Quaker outlook. He hopes to make his findings available for the German reading public, and the thesis should contribute to the growth of the right spirit in the development of the League of Nations. The first woman Friend to hold a Fellowship is Isabel Grubb whose thesis will deal with the influence of Quakerism on economic life up to the close of the eighteenth century. The Extension Committee reaches out in ever-widening circles. Six Friends made a Scandinavian tour, considered very helpful, and a party of thirty-five was sent to the Geneva Institute of International Relations. The Old Woodbrooke's Reunion was held last August in Vienna and this year they meet at Woodbrooke in July. The Swarthmore Lecture was given by Harry T. Silcock on "Christ and the World's Unrest," and the lecture for 1928 will be given by John S. Hoyland.

NEWS OF OUR MEETINGS

A Christian Workers' Conference was held at the Friends Church, Cherokee, January 20. The following subjects were brought before the conference for discussion: Evangelism; The Bible School; Missions; The Meeting on Ministry and Oversight; The Monthly Meeting; and a consideration of the Budget. The above topics were profitably out-lined and discussed by ministers and workers from within the limits of Cherokee Quarterly Meeting. At a fellowship luncheon served by the ladies of the Cherokee meeting, it was voted to make a permanent organization with a committee in charge of arrangements for future conferences. The following Friends were named to serve as a committee on arrangements: Gertrude Carpenter, pastor of Bethel Meeting, Carl D. Byrd, pastor of the Alva Meeting and L. Herbert Reynolds pastor of Cherokee

Meeting. The next conference will be held the latter part of April or the first of May.

The third annual school of methods of California Yearly Meeting will be held at First Friends Church, Whittier, California, February 9-15, under the auspices of the Board of Religious Education and the Pastors' Association. Some of the features of the program as announced are the daily Bible hour each morning in a study of Ephesians conducted by Frank W. Dell and addresses by Florabel Rosenberger, L. Clarkson Hinshaw, Willard O. Trueblood, G. Campbell Morgan, and Edwin McGrew. Several others are scheduled to lead in the discussion periods. The program promises a real treat for those who are privileged to spend the week together in preparation for more effective effort throughout the Yearly Meeting.

An all-day conference in which all members of Winchester Quarterly Meeting were invited to participate was held at Farmland, Indiana, January 26, 1928. At the morning session William J. Sayers presented Friends belief in Communion, and was followed by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, on reasons why Friends abstain from taking the oath. An open forum for 45 minutes gave opportunity to discuss points pertaining to these subjects that had been puzzling to some and were made satisfactorily clear. Lunch was served at noon by the ladies of the church, and after a period of devotion Charles Sweet gave a most interesting and instructive talk on baptism from Friends' viewpoint. In the evening Fred E. Smith, Field Secretary of the Five Years Meeting, gave an inspirational address. Those who attended the conference, especially the younger members present, felt the day was very beneficial.

The Friends church at Wabash, Indiana, with Clarence Macon as minister, has been having very interesting Sunday evening services for the past few weeks. The pastoral committee, divided into groups of two, with each group responsible for one evening service, have given fine programs including a missionary play "A Dream with a Mission," a candle light service, a musical given by the choir and special speakers. An unusual interest is being shown by the young people and the church has been well filled at each service. Revival meetings are being planned to begin February 19 under direction of Evangelist Stout of Kokomo, Indiana.

A \$6500 remodeling proposition is under way on the Friends Meetinghouse at Newberg, Oregon, under the able direction of J. Harlin Smith. The project includes a new heating plant as well as the complete remaking of the basement into rooms suitable for Sunday-school classes, church committees and socials, and Yearly Meeting dining rooms. A large amount of the

work has been donated by the men and boys of the local meeting. The church services are being held temporarily in Wood-Mar Hall of Pacific College.

Pacific College had her full quota of delegates at the Student Volunteer Convention at Detroit recently. Rosa Aebischer and Wesley Schad represented the students, and Oliver Weesner the faculty. The student body appreciated the report of the conference which they brought and the local meeting expects to hear from them soon.

A revival meeting held at New Sharon, Iowa, January 8-28, was led by the pastor, James A. Parr, assisted by Pearl Wicoff of Pleasant Plain, Iowa, as song leader. The preaching and singing were greatly honored by the Holy spirit in deepening conviction for sin and several came forward for prayer accepting Christ as Savior. There was not the ingathering hoped for, but it was a time when the whole church moved forward together to let her light, life and power be felt in the town and community. With this beautiful spirit of unity and cooperation, Friends are looking forward to a good year of blessing in all departments of work. The Sunday school and Christian Endeavor are adding greatly to the success of the church's efforts.

MARION SECOND FRIENDS

The past weeks have been crowded with events full of interest and promise for the work at Second Friends Church, Marion, Indiana. Early in the church year Miss Nellie Young of the State Council of Religious Education spent a week-end here and her work was most effective resulting in some much needed changes in equipment. The basement of the meetinghouse has been completely overhauled, the various rooms re-decorated the kitchen changed, dining-room enlarged, and all put in better condition for Bible School purposes.

The Young People of the church had as their guests, in November, the Young people of Marion Quarterly Meeting at a banquet and "get-together" meeting, with Percy M. Thomas of Fairmount, Indiana as the chief speaker. A few weeks later Charles E. Hiatt came for the church supper and rededication of the basement.

The "Home Builders Class" of young married people had their banquet and social in the basement in December, a colored male Quartet furnished a splendid program of Spirituals and Negro Melodies, the address of the evening being given by G. Raymond Booth of Amboy.

OPENING FOR SERVICE

The Friends Meeting at Wellington, Ontario, is interested in securing a suitable pastor and would like to communicate with anyone who may feel a concern to serve here. Address S. D. Cronk, Bloomfield R. R. 2, Ontario, Canada.

The eighth of January W. O. Fox of Spiceland came for special meetings which resulted in a remarkable quickening of the Spiritual life of the members, and in decisions for Christ on the part of a number of persons. His services were a blessing to all. The meetings continued two weeks.

Some interesting developments of recent months have been most encouraging, among these an orchestra for the Bible School, sponsored by the Home Builders Class. All in all Friends have much to be thankful for, not least of which is the returning health of the pastor, who seems to be steadily improving.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 19, 1928

Two Miracles of Power. Mark 4:35-5:20.

Daily Readings

M.—Power over nature. Mark 4:35-41.
T.—Power over human nature. Mark 5:15-20.
W.—Raising the Widow's Son. Luke 7:11-17.
Th.—The Blind man healed. John 9:1-12.
F.—Walking on the sea. Matt. 14:22-33.
S.—The cure at Bethesda. John 5:1-9.
S.—The Omnipotent One. Psalm 104:1-8.

After telling of the wonderful teaching of Jesus, Mark goes on to tell of a series of "mighty works" which he did. Four are recorded immediately following our last lesson. These are the stilling of the two storms—on the sea, and in a human heart; healing the woman afflicted twelve years; and raising the daughter of Jairus. The first two form our present study.

We see now the masterful attitude of Jesus in two trying situations. What is more restless, pitiless, and terrifying than the unleashed fury of the sea! Galilee is subject to just such sudden squalls as this. In spite of all efforts, "the boat was now filling." Jesus was *asleep on the cushion*, the only reference to Jesus sleeping. This is evidence of his physical exhaustion after the strenuous day of preaching. *Carest thou not..* A note of reproach that he could sleep through such peril. *Awoke and rebuked the wind and said unto the sea, "Peace, be still."* The wind ceased and the waves became calm. "The wind grew tired" is the literal rendering. There is something grand and sublime about a storm. As the stars speak of infinite space, so the storm speaks of infinite power.

In these words of Jesus lies the wonder of this story. The marvel is not so much in the wind or wave as in Jesus himself. Get the contrast—consternation of the disciples *versus* confidence of Jesus; fear *versus* faith. Jesus lived what he preached. He taught "Have faith in God." (Mark 11:22). By his every attitude and act he demonstrated such a faith and summoned others to share his absolute trust in God, their Heavenly Father. This was the master-secret of his life. Long ago in the midst of suffering and bereavement Job declared, "Though He slay me, yet will I trust Him." Paul found such a faith, for when, on his voyage to Rome, all hope that they should be saved was taken away, he stood forth and said, "Be of good cheer....there stood by me this night the angel of God....I believe God." (Acts 27:20-25).

The problem of miracles may be raised in many minds. There are two attitudes to be guarded against. The one reads into the story imaginative details to make the miracle "stronger". The other discounts the whole story as a figment of imagination. The first insists that the waves became a perfect calm the moment Jesus spoke,

though the account nowhere so states. The second replies it is absolutely incredible, and so misses the truth which is there. The greatness of Jesus or his appeal to men today does not depend primarily upon his wonder-working. When this element of faith is magnified, men stray after all sorts of strange doctrines. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12). I believe on Jesus, but I do not expect to have power to still the ocean's waves. I do feel called to know and show a faith in God that will calm the billows of fear in my own and others' breasts. Such a faith Wesley found and longed for among his Moravian friends on his voyage to America. Such was the faith which Fox found when he said, "I saw, also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over it. In that also I saw the infinite love of God, and I had great openings."

What storms sweep across life's sea! Storms of passion, of hate, of misfortune, of defeat, of persecution, of fear. "Row on, row on," cried Julius Caesar to his boatmen when caught in a storm on the Adriatic, "you are bearing Caesar and his fortunes." To us, Jesus says, "Why are ye fearful? have ye not yet faith?"

Arriving on the east shore of the sea, Jesus encounters another kind of storm, a man driven to "something worse than madness." Compare Matt. 8:28-34 and Luke 8:26-39 with Mark's account for additional details. Jesus was met by a demoniac (Matt. says two). He lived in the tombs, naked, so fierce that he could not be shut up or chained, terrorizing all passers-by. He cried night and day, gashing his body with stones. Jesus allowed him to approach without sign of fear or alarm. He began to talk with him and asked his name. The man in his state of terror demanded if he too had come to torment him, as his own people had evidently done. Confidence was established, fear was removed, the "evil spirits" were cast out. He clothed himself and sought to stay with Jesus. What a change the people of the city and surrounding country saw!

But they feared, partly because of the wild man who was tamed, but more because their two-thousand hogs were drowned. This fellow-citizen was worth less to them than their swine. They intreated Jesus to leave their country. Is a similar attitude ever manifested today? How?

Jesus gave the restored man a mission. He was to publish in his own home and among his friends the power of God and his mercy. He went and became the evangelizer of the Ten-City district (5:20).

Who among your close friends might rightly expect you to speak to him of your experience with Jesus?

L. W. REYNOLDS.

Lynnville, Ia.

BIRTHS

KELLY—To Thomas R. and Lael Kelly, Richmond, Indiana, January 31, 1928, a daughter, Lois.

SUTTON—To Asa and Mabel Sutton, Newberg, Oregon, November 23, 1927, a son, Russell Frederic.

TAYLOR—To Richard W. and Mary Harper Taylor, Richmond, Indiana, January 31, 1928 a son, Francis Keith.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

MARRIAGES

PETTINGILL-DOREE—At the home of the bride near Newberg, Oregon, October 23, 1927, Florence Doree and Howard Pettingill.

DEATHS

DICKINSON—At Seattle, Wash., January 18, 1928, Deborah Guest Haines, widow of John M. Dickinson, and daughter of Joseph and Sarah Lloyd Lamborn Haines, aged nearly 91 years. Born in Lancaster County, Pa., she was married in 1863 and became mother to four children: Joseph Haines and David Knox Dickinson of Winter Park, Fla., Elizabeth R. and Merian Haines Dickinson of Seattle. In 1903, two years after the death of her husband, she came to Seattle to live with a son and the daughter, and since 1921 has been in failing health. As homemaker hers was a victorious life. Her broad sympathy and clear intellectual grasp gave her a choice place in the hearts of her friends. She was indeed "the Quaker of the Olden time."

EMMINGER—At Chandler, Oklahoma, January 19, 1928, Lena May, wife of C. H. Emminger, and daughter of Oliver H. and Josephine E. Thomas, in her 52nd year. Born at Alexandria, Indiana, she accepted Christ as Savior in early life and was devoted to an unselfish, tireless and joyful service for the Master. Her faithfulness was an inspiration to many as she humbly and efficiently filled the office of Elder in the Friends Church of which she was a member.

HOBSON—At Portland, Oregon, October 13, 1927, Jesse Hobson, son of William and Sarah Hobson, in his 71st year. Born at Honey Creek, Iowa, where he lived until 1876, he moved to Oregon, settling in the Chehalis Valley and helped to organize the first Friends meeting at Newberg. He always took an active part in the religious and educational interests of the town until his hearing failed him. He married Mary L. Blair at Newberg and to them five children were born. After the mother's death in 1896, he married Mary Biddell who survives him, also the children, a sister, Anna H. Blair of Newberg, and a brother, Samuel of Huntington Park, Calif.

TABER—At the home of his daughter, Inez E. Forman, Columbus, Nebraska, January 19, 1928, James C. Taber, son of Silas and Anna Taber, in his 81st year. Born at Mt. Gilead, Ohio, a birthright member of Friends, he lived for a time at LaFayette, Ind., Marshall and Hartland, Iowa, and at Agra, Oklahoma, before coming to live with his daughter at Columbus. His wife who was Clara King of Richmond passed away at Willow Springs, Mo., in 1893. Of their eight children, two sons and two daughters survive. Interment at Central City cemetery.

MENDENHALL—At his home in West Alexandria, Ohio, January 26, 1928, Lindley C. Mendenhall, son of Elijah and Elizabeth M. Mendenhall, in his 70th year. Born near West Elkton, Ohio, a birthright member of Friends, he continued loyal to the faith but on account of distance from his meeting found fellowship with a

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nearby church. In 1879 he married Camella J. E. Slinger of Gratis, Ohio, and to them were born a son and a daughter. He was a loving companion, a kind, affectionate father, a good neighbor and friend, always ready to lend a helping hand. His wife, the daughter, a foster son, two brothers and a sister survive him. Funeral services were conducted by R. N. Leatherman pastor of the Church of the Brethren at West Alexandria, and James Swander, pastor of the Friends Church at West Elkton.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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